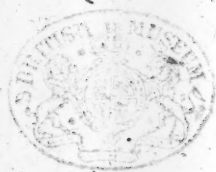


THE K
Testaments of the twelve Patri-
archs, the sons of *Jacob*: translated out
of Greeke into Latine by *Robert Grossthead*, some-
time Bishop of *Lincolne*: and out of his Copie
into French and Dutch by others:
and now Englished.

*To the credit whereof, an ancient Greeke Copy, written
in parchment, is kept in the Univerſity Librarie of
Cambridge.*



Printed at London, by R. Y. for the Compa-
nie of Stationers. 1638.



TO THE CHRISTIAN READER.

Albeit these our happy daies, in some respect, good Christian, have and enjoy divers and sundry workes, tending to the subversion of *Belial*, and the erection of godlinesse : yet considering, that as earthly, so wee spirituall souldiers, seldome run to the watch without allarme ; I thought it convenient to call upon you with this grave and godly booke, of long time hid in Hebrew, now come to light in English. The malice of the Jewish people in concealing it, by reason of Christ the righteous, so often prefigured, was intolerable ; but the singular providence of God in preserving it, unspeakable ; and now at last though chargeable, yet fruitfull is the expressing, and printing in our naturall language of this so worthy, so golden a writ : being of it selfe, without the necessary painting of eloquent speech, a Mirrour for Princes, a Preacher for all Christians, a beautifull glasse for women, for children, servants, and such like ; a wise, plausible, and most ready schoolemaster, for to apply to eve-

To the Christian Reader.

ry particular estate his peculiar property. Art thou a Prince, a Magistrate, a Ruler? let *Juda* rule thee: If thou thinkest upon manly courage, hee teacheth valiantnesse: if thou seeke to governe aright, hee willeth thee to flye tyranny: if thou thirst after manners of life, hee soundeth it out, that vaine-glory, fornication, and discord, blemish, weaken, & at length utterly consume nobility. Let mee proceed farther & aske a question: Art thou a bishop, a minister, a preacher of Christs birth, life, and death? behold *Levi* as a Lanterne. Thou canst teach thy selfe, but he can teach thee better: thou speakest to others, hearken to him that talketh to thee; of thy office, how holy it is, how honourable, the contemners thereof how miserable; by whom begun, continued, and confirmed: of thy state of life, what, & how it should be; *Nam* *quam sine Sale, sine Sole*: to be short, of thy blessedness, if thou art godly, wise, & learned: of thine and their plagues where thou livest, if wicked and ignorant. What should I say more? Looke upon *Jacob*, O you Parents, peruse the 12 godly Fathers in time and order: learne of him & his, to pray to God in Christ his name for your chil-

Levi.

Jacob.

To the Christian Reader.

children, have regard to their instruction: the want of the former, your children shall misse: the neglect of the latter, you your selves shall bewail. For the hearty prayer of a Father to the Almighty for his children, is a right singular benefit: but he that for foolish pity giveth them the bridle, is before God accounted a guilty partaker of their sinfull race. View this book therefore, hearken how to teach your selves and your children. You have already handled a Sicke mans Salve, enjoy now at length a Sicke mans tongue, to instruct them when you leave them, and what to leave them when you die: else their end wil be lamentation, but yours lamentable misery. And come you hither you children of the earth; read, see, and say that old father *Ruben*, with his good brethren, readily and rightly describe the blessed path of righteousness, and the forlorne way of *Belial*, the one to flye, the other to follow. Wilt thou begin with the eldest, for that old age seemeth wisest? stop not then the cares of thy hart & body to so wise & sweet a charmer. O the nūber, O the uglisome portraiture of those deadly spirits, that he hath so orderly numbred, and cunningly coloured!

To the Christian Reader.

Lechery,	{	Pride,
Envy,		Vaine-glory,
Gluttony,		Unrighteousnesse,
Bravery,		Wilfull ignorance.

All these, as they seem, are indeed pernicious: but the former is most detestable; the end whereof is consumption of this earthly body, & destruction of the soule. Which wellspring & puddle of evil, if thou wilt have dried up, cease frō drunkenness; if not see it, have not a narrow and greedy eye upon a beautifull face: if not drink, yet stoppe thy mouth from busie questions with women: to conclude, if not therein be ducked and drowned, use labour, tame youthfulness. *For in this I overshooting my selfe, (saith Ruben to his Children) defiled my Fathers bed. Therefore looke not upon the beauty of women, muse not upon their doings, but keep your selves occupied either in learning, or some worke; charge your wives and daughters that they trim not their heads; will them to chasten their looks, for every woman that deals deceitfully in those things, is reserved to the punishment of the world to come.* Which trade
of

To the Christian Reader.

of life to eschew, seeing it is difficult, without the fulfilling of the law, and the law partly consisteth in mutuall love; strive, with *Simcon* the second brother, to avoid strife, which blindeth the mind, pineth the body, provoketh murder. The remedy whereof, is both forgiving and forgetting. Take to thee *Josephs* cheerefull countenance, a perfect platform of a quiet mind: yet set before thine eyes *Simeons* withered hand, a right plague for such a sin. All which disquietnes and mischief safely to set aside, let not *Juda* be set apart. Gather by him experience, that for a man to glory in his own works is sinfull, & hee which upbraideth another mans vice, standeth slippery. *Juda* choked *Ruben* his eldest brother with his fornication: mark, who sinned immediatly but envious & rayling *Juda*. Did he not offend after the flesh in the Canaanites house? did hee not take a wife without consent of his Parents? two great sins, and alas in these our dayes too much used; yet punished, the one with want, or at least small joy of children, saith father *Juda* the Patriarch; but the other with intolerable danger of body and soule, saith *S. Paul*. Wherefore ab-

Simcon.

Juda.

To the Christian Reader.

staine from wine, abhor drunkenness: for
such a one slandereth not, rehearseth not
another mans sins, breedeth no sedition,
Ifachar. but embraceth love and charity in a single
heart: as good Father *Ifachar*, who never
railed, nor was hurtfull and spitefull to his
neighbour, never ate his meat alone, but
gave part to the poore; never removed
the bounds and markes of other mens
ground, but loved all men as his naturall
children. O that as wee read this, so we
might expresse the same in life and con-
versation. Mercy and Love is a precious
Jewell, the maintainers whereof being
jointly connexed, prosper; once disve-
red, come to nought. For the waters (saith
Zabulon. Zabulon) wash away the sand, when the
stones and timber are dissolved: whose
mercy and singular compassion was re-
warded singularly. Sift his testament, re-
semble his rare charity, in cloathing the
naked, and feeding the hungry, knowne &
unknown, as well strangers as his countri-
Dan.
Gad. men. Let not the spirit of *Dan* possesse
your minde. Suffer not the wrath of *Gad*
to settle in your heart: for such work with
3. fore instruments, bitter speech, treche-
ry, and violent hands, yeelding fruit not
much

To the Christian Reader.

much unlike, as you may reade, as you may see. Wilt thou bee taught the ready path to that that thou dost seeke? Two wayes there be (saith *Afer*) Vice the one, *Afer*. the other, Vertue. *Neptalims* race. Em- *Neptalims*. brace the latter, eschew the former. But hee that walketh in them both, blindeth men, deceiveth himselfe, and mocketh G O D, whose double faced dealing shall bee double punished. Such are the covetous, such are they that are mercifull in evilnesse, such are they, saith *Afer*, that fast from meats, but not from fornication. Have therefore a simple hart, with righteous *Joseph*, the blessed of the Lord, that *Joseph*. right figure of Iesus Christ. for hatred hee shewed love: being cursed hee blessed: being shot through he did not so much as bend his bow: albeit his brethren would have slaine him, albeit they cast him into a Well, though they sold him as a bond-slave, and that to strangers, and such as hated shepherds to the death, of whom hee was whipped and tormented, yet he, when they stood in feare, gave them comfort: when they were well-nigh famished, gave them food: when by his authority he might destroy, he by his authority did

To the Christian Reader.

did preserve : being their Lord , using them as his betters : being their brother, accepting them as his children : their unkindnesse not spoken of, their conspiracies forgotten , their cruell dealing most lovingly, most mercifully forgiven. You have heard his love towards his neighbour, hearken his obedience toward God: when hee was miserably afflicted, did hee rage & swell ? when he was made a bond-slave of a free mans sonne, did he cry out on heaven ? being utterly forsaken , did he impatiently accuse Gods justice ? no, *Expectans expectavit Dominum*: And at the last, the Lord which hid his face did shew his countenance ; of a caitife, in respect, making him free; of a freeman, wealthy ; of a wealthy subject, an honourable personage , Lord President of *Pharao's* land : whom the Egyptians being alive loved : being dead, loved : being rotten, loved : whom living, neither wealth nor woe could make to swell: neither promise or threats of the Egyptian strumpet could make slide: and therefore being dead, neither world, divell, nor mans policy could make forgotten. O that our mortall race might thus begin , thus persever, might thus

To the Christian Reader.

thus, thus O Lord ; most happily finish.
The spirit is willing, but the flesh is weak.
Learne therefore of *Benjamin* to enflame *Benja-*
thy heart , that thou maist be ready both *min.*
in body and soule. Let us, saith *Ecclesiast.* *Ecclef 14.*
commend (and so say I, let us behold) *the*
noble famous men, and the generation of
our fore-elders. For many glorious acts
hath the Lord done in them, & shewed his
great power ever since the beginning. Up-
on the consideration whereof, and especi-
ally for that I would have nothing wanting
in this book that might serve thy conten-
tation , I thought it as well pertinent to
deal with the righteous Father, as with the
godly children. For to shadow a face only
without a body , hath his deserved com-
mendation: but who so painteth a leg with-
out a body, or a body without a head, it
shall not bee amisse, as I suppose, as well to
tearme him a foolish painter, as to judge
the thing undiscreeuly painted. Wherefore
as wel to see the head as the leg, & to hear
the Father as the children, I have faithful-
ly drawn out of Scripture (and not accor-
ding to my fancy fashioned) the death &
testament of *Jacob*, that blessed and right
happy Father , added to this ancient mo-
nument

To the Christian Reader.

nment of the Children. Therefore, to recompence my paines, read them, but read them diligently; neither read only, but be content to follow. For the imitation of good and godly men, is the direct way & course to godlinesse: So may we account of *Jacobs* blessing: So may we thoroughly challenge to be his children: Children I meane, not by flesh, but spirit. The Lord which made heaven and earth, the Lord which gave his Sonne to shed his heart-blood for us, G O D which disposeth all things to his pleasure, preserve our King, increase our faith, and make us thankfull for his benefits. *Amen.*

Richard Day.

The following is a list of the names of the persons who have been admitted to the membership of the Society since the last meeting of the Council.

Name	Residence	Profession	Date of Admission	By whom	Remarks
John Smith	New York	Merchant	Jan 1st 1880	Council	Admitted
James Brown	Boston	Lawyer	Feb 1st 1880	Council	Admitted
William Jones	Philadelphia	Physician	Mar 1st 1880	Council	Admitted
Charles Davis	New York	Teacher	Apr 1st 1880	Council	Admitted
Elizabeth Miller	New York	Homemaker	May 1st 1880	Council	Admitted
Thomas Wilson	New York	Student	Jun 1st 1880	Council	Admitted
Mary Taylor	New York	Homemaker	Jul 1st 1880	Council	Admitted
Robert Lee	New York	Student	Aug 1st 1880	Council	Admitted
Sarah White	New York	Homemaker	Sep 1st 1880	Council	Admitted
George Black	New York	Student	Oct 1st 1880	Council	Admitted
Anna Green	New York	Homemaker	Nov 1st 1880	Council	Admitted
John Adams	New York	Student	Dec 1st 1880	Council	Admitted
Mary Baker	New York	Homemaker	Jan 1st 1881	Council	Admitted
Thomas Clark	New York	Student	Feb 1st 1881	Council	Admitted
Elizabeth Hall	New York	Homemaker	Mar 1st 1881	Council	Admitted
William King	New York	Student	Apr 1st 1881	Council	Admitted
Charles Wright	New York	Student	May 1st 1881	Council	Admitted
Anna Scott	New York	Homemaker	Jun 1st 1881	Council	Admitted
George Baker	New York	Student	Jul 1st 1881	Council	Admitted
Sarah Miller	New York	Homemaker	Aug 1st 1881	Council	Admitted

The following is a list of the names of the persons who have been admitted to the membership of the Society since the last meeting of the Council.

The Testament of *Jacob* , made at his death, to
his twelve Sons the Patriarchs , concerning what
should befall them in the last dayes : gathered out of
Genesis 48,49. and added unto
this booke.



Come hearken my Sonnes , two things I give,
my blessing and my ban:
The first, to them that godly live ;
the last, to wicked man.



The Testament of *Jacob.*

I Acob the sonne of Isaac, boznie of Rebecca in the yeare of the world Gen. 23.
2108. his Father being threescore peares of age, was a perfect man and Simple for innocence,
righteous, dwelling in Tents; not giben to pleasure and hunting, as his elder bzother, elder by nature, not by grace. For the elder shall serve the younger, saith the Lord. Jacob beloved, not of merit, Rom. 9. but of grace. Why? not for that Iacob had so deserved, but **G O D** had so appointed. Gen. 25. Gen. 26. Gen. 27. Wherefore when he thus by the determinate will of God, and heavenly disposition, which ordaineth all things whatsoever, had got his bzothers birth-right, and his Fathers blessing, his parents considering that the slippery dayes of carnall copulation did approach, and warily fearing his Bzother Esau, for that he conceived murder in his heart, & instituted a birth-day for his devilish purpose, sent him from Bersaba

The Testament

A cayeat
for mari-
age.

Trouble &
paine are
destined to
the Elect.

An exam-
ple for
children.

A godly
note for
servants.

saba to Mesopotamia to Laban his mothers brother, there honestly to take a wife, and quietly to live. For matrimony, without consent of Parents, and due consideration of either partie contracted, as it breedeth their disquietness, so it provoketh Gods displeasure. Jacob therfore, after long travell, being placed with his Uncle Laban, and serving him foureteene yeeres in labour and paine (albeit hee was the Childe of promise, the Blessed of the Lord, bozne of a free woman, and that which is more, his Uncles bone and flesh, and Lord of Canaan: not arguing with himselfe as the worldly Chidozen of this earth, saying, Shall I which am a free and weaithie mans sonne bee made a servant? Shall I be a dyudge in my kinsmans house, being sent to marry, and not to serve?) had given him by Laban to Wife for his good service (by which G D D blessed that little that Laban had before) his two Daughters, Lea first, then Rachel, with their handmatos, Bilha and Zilpha: of whom, according to the promise made to him in Bethel, that his seed should

of Jacob.

should be multiplied, hee begat twelue
sonnes, twelue godly Fathers of the
earth.

{	Ruben.	{	Dan.	{	Isachar.	}
{	Simeon.	{	Neptalim.	{	Zabulon.	}
{	Levi.	{	Gad.	{	Joseph.	}
{	Juda.	{	Aser.	{	Benjamin.	}

Thus hee being blessed of the Lord, Mans life
is but a
pilgrimage.
as well in Childzen as in substance, re-
turned againe to his native Countrey,
hee and his Childzen, there to liue, and
there to die. But behold the diuine pro-
vidence of God! after thzee and thirtie
peeres expired, hee was removed from
Canaan to Gosen in Egypt, by meanes of
his sonne Joseph, chiefe Steward of Pha-
raohs land, to whom his brethren heretofore
had sold. Where, when hee had liued 17.
peeres, and seene his family encreased
exceedingly, to his great joy and com-
fort no doubt, especially all the other
Countries about being plagued with a
great famine, and hee by Gods mer-
cy not greatly feeling the same, percei-
ving also his troublesome pilgrimage
drawing to an end, called his Sonne
God alway
provideth
for the
righteous,
Joseph

The Testament

Parents
ought to
tell their
children
Gods blef-
sings.

That is,
shall be
ūder their
tribes.

Joseph unto him, and said, If I have found
grace in thy sight, oh put thy hand under
my thigh (for in this order they tooke an
oath in Jacobs time) deale mercifully with
me and truly, bury me not in Egypt, but
let me sleep with my Fathers: ~~And~~ here no-
ti- g his sure faith in the promise of God
made to his Fathers. Willed him to looke
for Canaan his hoped inheritance, and not
to trust in Pharaohs land. To which his
request; when Joseph his loving son obe-
diently did condescend, Jacob taking a
little more strength unto him, and sitting
up, desirous also to shew forth the great
goodnesse of the Lord in preserving him
and his, said: G o d Almighty appeared
unto me at *Luz*, in the Land of *Canaan*,
and blessed mee: saying, Behold, I will
make thee fruitful, and cause thee to mul-
tiply, & wil make a great number of peo-
ple of thee, and will give this Land unto
thy seed for an everlasting possession. Thy
sonnes, *Manasses* and *Ephraim*, I take as
mine owne, their owne brethren shall bee
called after their name. As I came from
Mesopotamia, *Rachel* dyed in the Land
of *Canaan*, and was buried by the way to
Ephrata, the same is *Bethlehem*.

Then

of Jacob.

Then Jacob, albeit somewhat dimmed for age, beholding Josephs two sonnes, said: What are these? To whom Joseph answered: They are my sonnes which God hath given me. O bring them to me, said Jacob, and let me blesse them: I had not thought to have seen thy face Joseph, yet lo God hath shewed me thy seed.

God, in whose sight my fathers *Abraham* and *Isaac* did walke: GOD which hath fedde me all my life long unto this day, and the Angell which hath delivered me from all evill, blesse these laddes, and let my name be named on them, and the name of my Fathers, *Abraham* and *Isaac*, and that they may grow into a multitude in the midst of the earth.

Then as Joseph lifted his Fathers hand from Ephraim, to Manasses the elder. Jacob said: Let it be, I know well my sonne, he shall also be a great people, but his yonger brother shal be greater: in thee let Israel blesse and say, God make thee as *Ephraim* & *Manasses*. After this he fainting said: Behold Joseph, I die, God shal be with you, & bring you againe to the land of your fathers. Moreover, I give unto thee a portiō of land above thy brethrē, which

Christ.

Counted as
one of his
children, not
that they
should pray
unto him
being dead,
as Eckius
gathered.

God hath
mercy on
whō he wil.
By faith Ja-
cob divideth
the Land, as
yet but
hoped for.

The Testament

conquered by sword and bow of the Amorites. And come you hither also, O my children, that I may tell you what shall come on you in the last dayes: Gather yee together, and heare ye sonnes of *Jacob*, hearken unto *Israel* your Father.

Begotten
in my
youth.

Ruben my first borne, my might, my strength, excellent in dignity and power, unconstant as water, thou shalt not excell, because thou didst defile my couch.

Levi had
no Tribe,
& *Simeon*
was under
Juda.
Jud. i.

Simeon and *Levi*, Brethren in evil, who in your wrath slew a man, & in your selfe-will digged down a Wall: Cursed be your wrath, for it was shameles, & your fiercenesse, for it was cruell. I will divide you in *Jacob*, and scatter you in *Israel*.

Blessings
of *Juda* a
worthy
captaine.

Juda, thy hand shall bee on the necke of thine enemies. Thy brethren shall stoope unto thee: as a Lyons whelp shalt thou come up from the spoile: thou shalt couch as a Lyon, and as a Lyonesse; who shall stirre thee up? 2. The Scepter shall not depart from thee, nor a law-giver from betweene thy feet, untill *Shiloh* come: all Nations shall seeke after him. 3. Thou shalt binde thy Asses Fole to the Vine, and the Asses Colt to the best Vine; thou shalt wash thy garment in wine,

A noble
Prince,
Christ.

3. A fertile
Land,

of Jacob.

wine , and thy cloake in the bloud of grapes:thy eyes shall be red with Wine, and thy teeth white with Milke.

Zabulon , thou shalt dwell by the sea side, and thou shalt be an Haven for ships : thy border shall be unto *Zidon*.

Isachar , thou shalt bee a strong Ass, couching downe betweene two burdens : And thou shalt see that rest is good , and that the Land is pleasant , and shalt bow thy shoulder to beare, and shalt be subject unto tribute.

Dan , thou shalt judge the people , as Judge 13. one of the Tribes of Israel, *Dan* thou shalt be a serpent by the way, an Adder by the path , biting the horse heele , so that his Rider shall fall backward. When Jacob foreseeing in his minde the great calamitie that should befall his posterity, comforting himself and resting in Gods promise, cried out with heart and minde : O Lord, I have waited for thy salvation.

Gad , an hoast of men shall overcome thee, but thou shalt overcome at the last. Josh. 1. 21.

And what shall I say to *Aser*? his bread shall be fat, and he shall have pleasures for a King. Num. 33.

Neptalim is a hinde, sent for a present, Jdg. 4. 5.

The Testament

giving goodly words.

The blessing of Joseph.
Encrease of family.

Joseph is a flourishing Bough by a Well-side, the small boughs shall run upon the Wall. The Archers shot against him, and hated him: but his bow was made strong, and his Armes strengthened by the hands of the almighty God of *Jacob*. Out of him shall come an Heardman, a stone in *Israel*.

All things come of God.

All these things shall come from my Fathers God which hath helped thee, and blessed thee with blessings of the Heaven, with blessings of the deepe beneath, with blessings of the breast and wombe. The blessings of (mee) thy father, that I give thee, are stronger than the blessings that I had of mine elders. Untill the end of the hills of the world they shall bee on thy head.

Not for the holiness of the place, but for memory of Gods promise.

Benjamin shall ravine as a Wolfe, in the morning hee shall devoure the prey, and at night divide the spoile. And now when I shall be gathered to my people, bury me with my father, in the cave that is in the Field of *Ephron* the Hethite, in the cave that is in the Field of *Machpelath*, which is before *Mamre*, in the land of *Canaan*, which *Abraham* bought, with the Field of *Ephron* the Hethite, for a possession to bury

of Ruben.

burie in, where as were buried *Abraham* and *Sara* his wife, and *Isaac* with *Rebecca*; and there I buried *Lea*. The Field, and the Cave that is therein, was bought of the Children of *Heb*.

When Jacob had made an end of commanding all that he would unto his sons, having lived one hundred forty and seven years, hee plucked up his feet into the bed, and quickly died. When Joseph falling upon his Fathers face, and kissing him with teares, caused him to be embalmed by Physicians, to the space of forty dayes, and mourned for him threescore and tenne dayes. Who departing from Egypt into Canaan, with noble men of the Land in Chariots, and horsemen, buried him in the place which Jacob had appointed.

A token for
a good co
science.

The

The Testament of *Ruben*, made to his
Children at his death, concerning the
 things that he had in his minde, by the
 suggestion of the spirit of fore-
 knowledge.



*Behold, the pot, the beare, the bed,
 doe note the strength, the lust
 Of Ruben, and unconstant head,
 who therefore was accurst.*

The Testament of Ruben

This is the copy of Rubens testament, concerning all the things which hee gave in charge to his children befoze hee died, in the 125. yeare of his life. Two yeares after the decease of Ioseph, his children and childrens children came to visite him in his sicknesse, and he said unto them.

My children, I die, & goe the way of my Fathers. And seeing there his brethren, Iuda, Gad, and Aser, hee said unto them; Lift me up, my brethren, that I may tell you and my Children the things that I have hidden in my heart, for I am henceforth drawing to my long home. Then standing up, he kissed them, and weeping said; Harken my brethren, and you my children, give ear to the words of your father Ruben, mark what I give in charge to you. Behold, I command you this day befoze the God of Heaiven, that ye walke not in the ignorance of youthfulness and fornication wherein I overshoot my selfe, and defiled the bed of my Father Jacob. For I assure you that the Lord did therefore strike mee with a sore plague in my flanks

Death is
our long
home.

Fornication
plagued.
Gen. 15.

The Testament

a Prayer and repentance stayeth Gods wrath.

b The blessing and prayer of a father, to God for his children, of what benefit.

In repentance the heart is to be considered, not external action.

The eight Instruments wherby man worketh, & the effect of them.

1 Life.

2 Seeing.

3 Hearing.

4 Smelling.

flanks the space of 7. moneths, **a** I had perished if my Father **b** Jacob had not prayed to the Lord for mee, because hee was minded to have slaine mee. I was thirty yeares old when I did this evill in the sight of the Lord, and seven moneths was I sicke to the death, and with a free heart did I seven yeere penance before the Lord. I drank no wine nor strong drink: no flesh came within my mouth, I tasted not any fine bread: but I mourned for my sinne, for it was great, and there shall none such be done in Israel. And now my Sonnes heare mee, that I may shew you what I saw concerning the seven spirits of error in my repentance. Belial giveth seven spirits against a man, which are the well-springs of youthful works: and seven spirits are given man in his creation, whereby all his works are done. The first is the spirit of life, wherewith is created his being. The second is the spirit of feeling, wherewith cometh lusting. The third, the spirit of hearing, wherewith cometh learning. The 4th is the spirit of smelling, wherewith cometh delight, by drawing in of the

of Reuben.

the aire, and by breathing of it out againe. The first is the spirit of speech, wherewith knowledge is made. The first is the spirit of Tasting, whereof cometh the feeding upon things that are to be eaten and drunke, and through them is engendered strength, because the substance of strength is in meat. The seventh is the spirit of seed and generation, wherewith entereth in the lust of pleasure.

5. Speech.

6. Tasting.

7. Seed, and of what property.

For this cause it is the last of creation, and the first of youth, because it is full of Ignorance, and Ignorance leadeth the yonger sort as a blind body into the ditch, and as an oxe to the stall. Among all these is the eighth spirit, which is of sleep, with whom is created the wasting away of nature, and the Image of Death. With these spirits, are mingled the spirits of errour. Whereof the first is the spirit of lechery, who lieth within the nature and senses of man. The second spirit of unfaithfulness, lieth in the belly. The third spirit of strife, lieth in the Liver & in choller. The fourth spirit is of bravery and gallantnes that the party may seeme comely by excesse. The fifth is the spirit of Pride, which moveth a man to minde over

8. Sleep, & of what property.

Eight spirits of errour, & of what property.

1. Lechery.

2. Gluttony.

3. Envie.

4. Bravery.

5. Pride of what property.

The Testament

6. Vaine-glory, in which it consisteth.
7. Unrighteousnesse.

8. Wilful ignorance.

Discommodities of ignorance.

Ringleaders of fornication.

1. A greedy eye.

2. Close company with women.

Basie questions.

ber great things, or to think well of himself. The first is the spirit of lying or vain gloriousnesse, in boasting a mans selfe, and in desire to file his talke concerning his owne kindred and acquaintance. The seventh is the spirit of unrighteousnesse, which stirreth up the affections that a man should perform the lustful pleasures of his heart. For unrighteousnesse worketh with all the other spirits, by taking guile unto him. Unto all these spirits is matched the eighth spirit, which is the spirit of sleep or sluggishnesse, in errour & imagination, and so the soules of young folkes perish, because their mindes are darkened and hidden from the truth, & understand not the law of the Lord, neither obey the doctrine of their Fathers, as befall to me in my youth. But now my children love the truth, and that shall preserve you. Harken to your Father Ruben, and let not your eyes run a gazing after women, neither bee ye alone with a woman that is married; neither doe ye seeke about what Women are doing. For if I had not scene Bilha bathing her selfe in a secret place, I had not fallen into that great wickednes. But my mind ran

to

of Ruben.

so upon the naked Woman; till it suffered mee not to sleep till I had committed abomination. For while my Father Jacob was away at his Father Isaacs, and I in Gader hard by Euphrata, a house of Bethlehem, Bilha fel 4. drunken, and as she lay a sleep uncovered in her chamber,

4. Drunkenesse.

I went in so, and seeing her nakednesse, wrought wickedness with her: & leaving her asleep went my way. By and by an Angel of God betrayed my wickednes to my father Jacob, who coming home, mourned for mee, and touched not Bilha any more. Therefore looke not upon the beautie of women, neither muse you upon their doings, but walke ye with a single heart in the feare of the Lord God,

Nothing so secretly done, but it shall be open. A godly caveat,

busying your selves about some worke, and keeping your selves occupied either in learning or about your flockes, untill such time as God give you such wives as he listeth, lest you doe suffer as I have done. I durst not looke my Father in the face to his dying day, nor speake to any of my brethren for shame. My conscience biteth me even yet still for my sin. But my Father comforted me, and prayed for me unto the Lord, that his wrath might

Labourative: from fornication.

A guilty conscience is a great burden.

paste

The Testament

The fruit
of fornication.

1. Destruction of the soule.
 2. Idolatry.
 3. Shortnes of life.
 4. Ignominious shame.
- Josephs chastity rewarded.

passe away from mee, as the Lord himselfe shewed unto me. Therefore from that time forth, I was kept from sinning any more. And you my childezen likewise, keepe yee that I shall tell you, and you shall not sinne. For Fornication is the destruction of the Soule, separating it from God, and making it to draw unto Idols, because it leadeth the minde and understanding into error, and bringeth men to their grave before their time. For whoredom hath undone many men: & although a man bee ancient or noble, yet doth it shame him, & make him a laughing stock, both before Belial, and the sons of men. But Ioseph, because he kept himselfe from all Women, and cleansed his thoughts from all fornication, found favour both before the Lord and men. The Egyptian Woman did much to him, by using the help of witches, and by offering him flaber-sauces: but the purpose of his mind admitted no nopsome desire. For this cause, the God of our fathers delibered him from all death, both seene and unseen. For if fornication over-rule not your minde, neither shall Belial prevaile against you. Women are hurtfull things, my

of Ruben.

my sonnes, because that when they want power and strength against a man, they worke guilefully to draw him to them by traines: & whom they cannot overmatch in strength, him they overcome by deceit. For the Angell of the Lord which taught me, told me of them, that they be overmastered by the spirit of fornication, more than men be, and that they be ever practising in their hearts against men, first making their mindes to erre by decking of themselves, then shedding their poison into them by sight, and finally catching them prisoners by their doings: for a woman is not able to enforce a man. Therefore my sons flie fornication, charge your wives and daughters that they trim not their heads, and wile them to chasten their lookes: for every woman that dealeth deceitfully in these things, is reserved to the punishment of the world to come. For by such means were the watchers deceived before the flood: as soone as they saw them, they fell in love one with another, & conceived a working in their minds, and turned themselves into the shape of men, and appeared to them in their companying with their husband; and the woman

Propertie
of unchaste
women.

A note
for garish
attire, and
wanton
lookes.

An exam-
ple of this
mischiefe,
Gen. 6.

by

The Testament

Teachers
infectious
company
corrupteth
the minde.

Envie ac-
cōpanieth
fornicati-
on, shame
followeth.
Gen 4.9.

He prophe-
cieth of
Christ.

by conceyving the desire of them in the i-
maginaton of their minde. brought forth
Gants. For the Watches appeared to
them of height unto heaben. Therefore
keepe your selves from fornication: and if
pee intend to have a cleare minde, keepe
your selves from all Women, and forbid
them likewise the company of men, that
they may have also cleane minds. For
although continuall companyings do not
alwaies worke wickednesse, yet breede
they incurable stings to them, and to us
everlasting shame befoze Belial, because
that fornication hath neither understan-
ding or godlinesse in it, and all envious-
nes dwelleth in the desire thereof; and for
that cause shall pee envie the Children of
Levi, and seeke to be exalted aboue them,
but ye shall not be able to compasse it: for
God will abenge them, and you shal die a
dangerous death: for unto Levi and Iuda
hath the Lord given the soveraignty, and
unto mee, and Dan and Ioseph, hath hee
granted to be Princes with them. There-
fore I charge you heare Levi: for he shall
know the law of the Lord, & deale forth
judgement, and offer sacrifices, for all Is-
rael, till the full time of Christ, the chiefe
Priest

of Ruben.

priest because the Lord hath spoken it. **F** Faithful
charge you by the God of heauen, that e- dealing
very of you doe deale faithfully with his with
neighbour, and sticke unto Levi in hum- neigh-
bleness of heart, that ye may receiue ble- boures.
sing at his mouth: for hee shall blesse Isra- Gen. 5. 49.
el and Juda. God hath chosen Juda to bee
the King of all people, wherefoze worship
you his seed, for he shall die for you in bat-
tels both visible and invisible, and shall
raigne oer you world without end.

Ruben having given his Children the
foresaid charge, and blessed them, dyed:
Then they put him in a coffin, & carrying
him out of Egypt, buried him at Hebron,
in the double Cave where his Fathers
slept.

C

The



The Testament

The Testament of S I M E O N, made
to his Children at his death, con-
cerning Envie.



The heart in womans mouth, the face,
the sword, the wolfe, the cap :
All these paint out the envious race,
That run to their mishap.

The Testament of Symeon.

The cōpy of Symeons words
which hee spake unto his
sons at his death, in the hun-
dredth & twentieth yere of
his life, in the which Joseph
died. For they came to visit him upon
his death bed, and he sitting up, kissed
them, saying.

Hearken my Childzen, heare me your
father Symeon, whatsoeuer I haue in my
heart. I am my father Jacobs second son,
and my mother Lea named me Symeon,
because the Lord heard her prayer. I be-
came very mighty, I went through with
my doings, and was not affraid of any
thing. For my heart was stout, my mind
vnmoueable, and my stomack undiscou-
rageable: for hardines is giben of the
highest into mens soules and bodies. In
those daies I envied Joseph, because my
father loved him: I hardened my heart a-
gainst him to kill him, because the prince
of error sending forth the spirit of envie,
so blinded my mind that I could not take
heed to spare my father Jacob. But his
God, & the God of his fathers sending his
angell, did rid him out of my hands. For
while I went into Sichem to carrie fare

Gen. 29.
Hardines
of whom
it is.
Gen. 37.
Man pur-
poseth,
God dis-
poseth.

The Testamen

for our flockes, and Ruben into Dotaim, where all our necessities were laid up in store: our brother Juda sold him unto the Ismaelites: & therefore when my brother was come againe, he was sorry, for he intended to have conueyed himselfe againe to our father. But I was angry with Juda, for letting him goe alibe, and bare him grudge fiue moneths after: howbeit God letted me, and restrained the working of my hands; for my right hand was halfe withered up for vii. daies together. Then did I perceiue (my sonnes) that that befell me for Josephs sake: whereupon I repented soon after, and besought the Lord to restore my hand, and I would abstain from all rancoz, envie, and folly. For I knew I had conceived a wicked thought against the Lord, and against my Father Jacob, for my brother Josephs sake whom I envied.

Envie described.

a Blindeth the minde.

b Hindreth sustentance

c Provo-
keth murder,

d Pineth at mens
prosperity.

Now therefore my children keep your selues from the spirits of error and enuy. For envie oerruleth the a mind of euerie Man, suffering b him not to eate or drink in rest, or to do any good thing, and is alwaies egging him to c slay the party whom he envieth, and d pining away at his

of Simeon.

his prosperitie. Two yeares together I punished my soul with fasting in the fear A remedy of the Lord. For I knew that the way to against en-deliber me from envie, was the feare of vic. the Lord. If a man lie unto the Lord, the wicked Spirit lieth from him, so as his minde becommeth meeke, and of spitefull he becommeth pittfull, bearing no grudge towards such as love him, and so his enue ceaseth. And because my father sayd me sad, hee asked me the cause of it. To whom I lied, saying: I have a pain in my stomach: for I was sorriest of all my brethren, for that I had been the cause of Josephs selling into Egypt. And when I came into Egypt, and was put in ward by him as a spie: Then perceiued I, that I Gen. 42. was iustly punished, and I was not sorry for it. But Joseph being a good man, and Joseph mercifull to his brethren. having Gods spirit in him, and being full of pittie and mercy, minded not to do mee any harm, but loved me as well as the re- Gen. 50.sidue of my brethren. Therefore my children keep your selves from all spite and envie, and walke in singlenesse of minde, and good conscience, after the example of your fathers brother, that God may giue you grace, glory, and blessednesse. upon

The Testament

your heads as you see in him. Of all the daies of his life, he did never cast us in the teeth with it, but loved us as his owne soule, and more than his owne Childzen, honouring us, and givt g us riches, cattell and cozne abundantly. You therefore my childzen, love yee one another with a good heart, and put from you the spirit of Envie; for it maketh a Mans soule to grow savage, marreth his body, breedeth wrath and war in his thoughts, setteth his bloud on fire, driveth him out of his wits, and suffereth no reason to beare any sway or rule. Moreover, it taketh away his sleep, disquieteth his minde, and maketh his body to tremble. For even in sleep some spice of imagined malice gnaweth him, cumbering his soule with Spirits of mischief. making his body ghastly, and his mind affrighted with trouble, and appearing unto men, as it were with a pernicious Spirit and poisoning out of poyson. Therefore was Joseph faire of face, beautifull and comely to behold, because no wicked thing dwelt in him, for he had a countenance cleare from cumberance of mind. And now my childzen let your hearts be meek before the Lord and walk

A sure token of good.

Properties of Envie.

1 Corruption of life.

2 Distemperature of body.

3 Small sleep.

Gen. 39.
A token of a quiet mind.

of Simeon.

walke right befoze man : so shall ye finde
 sauor both with God & man: and beware
 that ye fall not to whozdom. For whoz- Effects of
 dome is the mother of all naughtines, se- whore-
 parating a man from God, & sending him dome.
 to Belial. For I haue seene in Enoches Gen. 49.
 wzing, that you and your chilozen shall
 be corrupted with whozdom, and do Le-
 vi wrong by thes word. But they shal not
 prebaile against Levi, because hee shall
 fight the Lords battels, and take all your
 tents, and very few shall be divided in Parents
 Levi and Juda, for hee shall be your Cap- teaching
 taine, as my ffather Jacob prophe sied in not their
 his blessings: Behold I tell you all these Children
 things afoze hand, that I may be cleare are guilty.
 from the sin of your soules. Now if you Comodi-
 put from you all enuiousnes, and all stiffe ties of
 neckednes, all my bones shall flourish as concord.
 a rose in Israel, and my flesh as a Lillie in
 Jacob, and my sauor shall be as the sent of
 Libanus, & my holy ones shal be multipli-
 ed as the Cedars for euer, & their boughs
 shall spreade out in length for euermoze.
 Then shall the seede of Chanaan perish Exod. 17
 together with all the renant of Amaleck,
 All the Capadocians shall perish, and all
 the Sethians shall likewise bee destroyed,

The Testament

Then shall the land of Cham faile, and all the people goe to wreck. Then shall the Earth rest from trouble, and all men vnder Heauen from war. Then shall Sem be glorified, when the great Lord God of Israel appeareth vpon earth as a man, to save Adam in him. Then shall the spirits of error be troden under foote, and men shall reigne ower hurtful fiends: then shall I arise againe in ioy, and blesse the highest in his wonderful works: for God taking a body vpon him, and eating with men, shall save me. And now my children obey Levi, and you shall bee delivered by Juda: and aduance not your selues aboue these two tribes, for of them two shall the saving health of God spring vnto vs. For the Lord shall set up, of Levi the prince of priests, and of Juda the King of kings, God & man. So shall he save all the Gentiles, & the off-spring of Israel. For these things sake I charge you to command your children, to keepe these things thoroughout all their generations.

And Symeon making an ende of these his sayings and commandements, to his children, slept with his fathers, when as he was of the age of an hundred & twenty yeares

Ioh. 1.

The fruite
of obedi-
ence.
Gen. 49.

A note for
Parents.

of Ruben.

peares. And then they laid him in a coffin
of wood that rotteth not, that they might
cary his bones againe into Hebron. & they
conveyed him prively in the warre of the
Egyptians. For the Egyptians kept the
bones of Joseph, in the kings treasure.
For their inchanters told them that
whensoeber Josephs bones were caried a-
way, there should be such a plague of
misse and darknesse among the Eryp-
rians, as one brother should not know a-
nother, no not even by torchlight: and Sy-
meons childzen bewailed their ffather ac-
cording to the law of mourning, & conti-
nued in Egypt till the day of their depart-
ing thence under the hand of Moyse.

The

The Testament
The Testament of L E V I, made to
his Children at his death, concer-
ning Priesthood.



Flie sinne, be just, rage not, give light,
Ye Preachers of Gods word,
For what else sheweth Sun and Moone,
Dame Venus, wolfe, and Sword.

The Testament of Levi.

The Cōpy of Levies words,
namely which hee spake to his
chilozen concerning all the
things which they should doe;
and which should happen unto them,
untill the day of iudgement. Hee was in
health when he called them unto him, for
he knew befoze when he should die. So
when they were come together he said
unto them.

I Levi was bred & bozne in Charram,
and after ward came with my father into
Sichem. I was at that time but young a-
bout 20. yeers old, when I helped my bro-
ther Symeon to revenge our sister Dina
against Hemor. Now as we were feeding
of our flocks in Abelmue, the spirit of the
understanding of the Word came upon
me, & I saw all men undermining their
own wates, and how unrighteousnes had
builded her selfe a fortreffe, & wickedness
sate upō the throne therof. And I was so-
ry for mākind, & besought the Lord to save
them. Then there fel a sleep upon me, and
I saw a very high mountain: It was the
mountaine of Aspis in Abelmue. And
behold the heavens opened, and the An-
gell

Levi his
birth and
countrey.
Gen. 34.

The Testament

Christ.

gell of God said unto me, Lev i, come hither; and went from the first & heaven to the second, and there saw the water hanging betweene the one and the other. And

Christ.

I saw the thirde heaven much brighter than them both: for the bright therof was infinite. And I said to the angel, what meaneth this? And the angel answered mee, Marvel not at these things, for thou shalt see foure heavens yet brighter, & without comparison when thou comest up to them. For thou shalt stand by the Lord, & be his Minister, and utter his secrets unto men, and preach of the deliverer of Israel which is to come: by thee and by Juda the Lord will appear to men to save all mankind in them. Thy life shall depend upon the Lord, by him shalt thou have thy fields, vineyards, fruits, gold, and silver. Wherefore harken as touching the seaven heavens. The lowest is most lowlyng,
1 because it is nereest to all the unrighteousnes of men. The second hath fire, snow, &
2 yce, prepared by the Lords appointment against the day of Gods rightfull judgement. In it are all the spirits of vengeance
3 for the punishing of the wicked. In the thirde are the powers of hosts ordained against

of Levi.

gainst the day of judgement, to take vengeance upon the spirits of error and Be-
lial. In the fourth above these, are the 4
saints: for in the higher places dwelleth
great glozy in the holy of all holies above
all holinesse. In the next unto this are the 5
angels that doe serbe in Gods pze-
sence, and seek his labour in all the ignorances
of the righteous, They offer to the Lord
the sweet laboz of a reasonable service, a
sacrifice without bloud. In the other that 6
is under this, are the Angels that bring
answers from the Angels in Gods pre-
sence: In that which is above it, are the 7
thrones and potestates, wherein is con-
tinual offering up of hymnes unto God.
Therefore whensoever the Lord looketh
upon us, all of us are moved; yea, and e-
ven heaven, earth, & the bottomlesse deepe
are moved at the sight of his greatnesse,
but the children of men being wittles, shal
sin and provoke the highest unto wrath.
Now therefore understand that the Lord
will execute judgment upon the children
of men. Because that men will still con-
tinue in unbelieve and unrighteousnesse,
even when the stone shall cleave asunder,
the sunne be darkened, the waters dyed
up,

The Testament of

A minister
what hee
should be:
of himself
not righte-
ous.
Mat. 5.
End of the
priest-
hood pro-
phesied.
Christ his
passion
prophe-
sied.

Christ.

by the fire quake, & all creatures be trou-
bled at the fainting of the invisible Spi-
rit, and the spoiling of hell in the passion
of the highest: therefore shall they be con-
demned to punishment. The highest then
hath heard thy prayer to separate thee
from unrighteousnesse, and to make thee
his sonne and servant, and a minister in
his presence, a lanterne of knowledge to
lighten Jacob thoroughly, and to be as a
day sunne among the children of Israel,
and unto thee and thy seed shall the power
of blessing be given, till God visit all na-
tions in the bowels of the mercy of his
Sonne for ever. Nevertheless thy sons
shall lay their hands upon him to crucifie
him, and for this cause is wisdom and
understanding given unto thee, to give
thy children knowledge of him, because
that if they blesse him, they shall be blessed,
and they that curse him shall perish in his
sight. And the angell opened me the gates
of heaven, and I saw the holy Temple,
and the highest sitting on the throne of
glorie, and he said unto me: Levi I have
given thee the blessings of the priesthood,
till I come my selfe to dwell in the midst
of Israel. Then the angell brought mee
downe

of Levi.

do wne to the earth, and gave me a shield
 and a sword, saying: Execute vengeance
 in Sechem for Dina, and I will be with
 thee, for God hath sent me. And at that Gen 34
 time I slew the sonnnes of Hemor, as it
 is witten in the tables of Heav'n. And
 I said unto him, Lord I pray thee tel me
 thy name, that I may call upon thee in
 the time of my trouble. And he answered,
 I am an Angell which excuseth Israel, Christ
our redee-
 mer.
 that he might not be stricken for ever, be-
 cause all wicked spirits lie in waite for
 him. Afterward being waked as it were
 out of sleep, I blessed the most highest, and
 the angel that excuseth the offspring of Is-
 rael, and all righteous men. And when I
 came to my Father, I found an Aspe of
 brasse, wherupon the hill took the name
 of Aspis, which is hard by Gebat on the
 right side of Abila. And I laid up these say-
 ings in my heart, and I counselled my fa-
 ther and my brother Ruben to perswade
 the sons of Hemor to bee circumcised, be-
 cause I was zealously grieved for the ab-
 omination which they had wrought in
 Israel. For first of all I killed Sichem, &
 then Symeon killed Hemor, and after this
 came our brethren, who smote the Citie
 with

The zeale
 of a Mini-
 ster,
 Gen. 34.

The Testament

Gen. 34. With the edge of the sword. When my father heard of it hee was angrie, because

Gen. 49. they had receiued circumcision, and were killed after ward, and therefore hee dealt

The manner, not the doing rebuked.

other wise with us in blessing. For wee sinned in doing it against his will, & he fel sicke the same day. But I know then the

The sin of the Siche- mites.

Lord intended euill to the Sichemites, because they had heretofore purposed to

Raped Dina.

have the like unto Sara, as they did unto our sister Dina : but G O D letted them. And they persecuted our father A-

Persecuted strangers.

braham (as then a stranger) & caried away his cattel, and further moze did beat Jebla-

Gen. 12.

o very soze, who was bozne in his house.

Ravished their wives.

After the same manner dealt they with all other strangers, taking away their wiues from them by force, & driving the men themselves out of their country. For which cause the wrath of the Lord came vpon them in the end. And I said to my father : Sir bee not offended, for God will bring the Canaanites to nothing before thee, & give their land unto thee, & unto thy holy one after thee. For from henceforth Siche- m shall be called the city of fooles, because that as men do scorn fooles, so haue we scorned them for their working of folly in Israel,

of Levi.

Israel in taking away our sister for to defile her. Then came wee into Bethel, and there when I had sacrificed threescore & ten daies together, I saw the thing again as I had seen it before. And I saw seven men in white rayment, saying unto mee, Up, put on the Stole of Priesthood, the crowne of righteousness, the Reasonall of understanding, the Robe of truth, the Breastplate of faith, the Mitre of holines, and the ephod of Prophecie. And so euery of them bringing somthing with him, did put them upon me, saying by thou henceforth the Lords priest, thou and thy seede for evermore. The first of them anointed mee with holy oyle, and gave me the scepter of judgement. The second washed me with cleane water, and fed mee with bread and wine, that is to wit, with the most holy of holies, and clothed me with a glorious robe downe to the ground. The third did put upon me a silken garment like to an Ephod. The fourth girded me with a girdle like to purple. The fift gave unto mee an olive bough, verie full of fatnesse. The sixt did set the Mitre of priesthood upon my head. The seventh filled my hands with incense, to the in-

Gen. 35.

The mini-
sterie de-
scribed.

Exod. 28
Levit. 8.

The Testament

The three
blessings
of the fa-
mily of
Levi.
Christ
prophe-
cied.

A distri-
buting ex-
cludeth
the sole
receiving
of the Sa-
crament.

tent I should execute the office of a priest
unto the Lord. And hee said unto me, Le-
vi, unto three principall things is thy
seede appointed of God : namely, to be a
signe of the glorious Lord that is to
come, the that beleebeth shall be the first.
The great lot shall not fall upon him, the
second shall be in priesthood, and the third
shall have a new name, because a King
shall rise up in Juda, and renew my priest-
hood, according unto the figure of the
Gentiles, among all nations. But the
coming of him is unutterable, as who
shall be the Prophet of the highest, boyn
of our Father Abraham. All the plea-
sant things of Israel shall be given unto
thee & to thy seed, and you shall eat all that
is faire to see to, and thy seede shall distri-
bute the Lords Table, and of them shall
be high Priests, Judges, and Scribes :
for in their mouth shall the holy things be
kept. When I awoke, I perceived that
this vision was like the other, and I laid
it up in mine hart, and shewed it not unto
any man living upon the earth. The first
two dayes I & Juda went to our grand-
father Isaac, and he blessed me according
to all the sayings of the visions that I had
seen,

of Levi.

seene, but he would not go with us unto Bethel. But when we came to Bethel, my father Jacob saw in a vision concerning mee, that I should bee their priest before the Lord. And hee arose in the morning, and tithed all things to the Lord by me. Then came we to Hebron to dwell there, and by and by Isaac called me to expound the law of the Lord, according as Gods angell had shewed it to me, and he taught mee the law of Priesthood, Sacrifices, Burnt offerings, Firstlings, Free-will offerings, and offerings for health. Every day he taught me understanding, and called upon me continually before the Lord, saying, my son, geve no eare to the spirit of fornication, for he will follow thee and defile the holy things by thy seede. Therfore take thee a wife in thy youth, such an one that hath not any blemish nor uncleannesse, nor is of the kindred of the Allophytes, or of the gentiles. And before thou enter into the holies, wash, and likewise ere thou sacrificest, & also when thou hast done, offer unto the Lord the frutes of the twelve trees that are ever green, as my father Abraham taught me to do: and the fruite of all clean beastes, and of clean

*Ther
Lawfull*

Exod. 29.
Levi. 1. 2,
3.

An exhortation for Ministers. A minister may be married.
Levit. 21.
He must come with a pure mind to execute his office.
Levit. 1, 2,
3, 4.

! The Testament

soules offer thou in sacrifice. Likewise
 offer up thy first bozne of all things, and
 the first fruits of thy Wine, and sprinkle
 all thy sacrifices with salt. Now therefore
 my Sonnes, keep yee all the things that
 I command you : for whatsoeuer I have
 heard of my fathers , that have I tolde
 unto you. I am cleare from al the wicked-
 nesse and sin which you shall commit to
 the end of the world. Ye shall worke wic-
 kednes against the saviour of the world,
 and ye shall seduce Israel, stirring up much
 eவில் against him from the Lord, and
 dealing wickedly with him so that Jeru-
 salem shall not continue, by reason of your
 naughtynesse. The velle of the Temple
 shall bee rent in sunder, to discover your
 foulness, and yee shall bee scattered as
 prisoners amongst the Heathen, and be
 scorned, cursed, and trodden under-foot.
 Nevertheless, the house which the Lord
 shall choose, shall bee called Jerusalem, as
 the booke of Enoch the righteous containeth.
 Therefore when I was twenty &
 eight years old, I tooke a wife whose
 name was Melcha, and she conceived &
 bare me a son, & called his name Gershon
 because we were but strangers in our land:

A comfort
 for godly
 parents.
 Prophecy
 of the de-
 struction
 of Israel,
 The
 realme
 plagued,
 whose mi-
 nisterie is
 wicked.

Gen. 36.
 Levi his
 progenie.

of Levi.

for Gerſhō ſignifieth baniſhment. Now
 I know of him that hee ſhould not be of
 the chiefe degree. The ſecond was Caath,
 who was borne the ſixe & thirtieth year.
 I ſaw a viſion Eaſtward, how all the
 congregation ſtood up aloft, & therefore I
 called his name Caath, which ſignifieth
 the beginning of greatneſſe and learning.
 The third was Merari, who was borne
 in the ſixe and fiftieth yeare of my life : Exod. 6
 And becauſe his mother was hardly deli-
 vered of him, ſhe called him Merari, which
 is as much to ſay as my bitterneſſe. And in
 the threescore & fourth yeare of my life, was
 my daughter Iochebed borne in Egypt :
 and ſo was I honourable among my bre-
 thren. Alſo my ſonne Gerſhon tooke him
 a wife, which bare him Lybni, & Schimi.
 The ſonnes of Caath were Amram, Yſh-
 uar, Hebron and Vziel : and the ſonnes
 of Merari were Mahali and Muſhi. In
 the ſourescore and fourteenth yeare of my
 life, Amram took unto wife my daughter
 Iochebed, becauſe that hee and ſhee were
 borne both on one day. I was eight yeare Levi
 olde when I entred into the land of Cha- made
 naan, and eighteen yeare old when I en- priest at
 tred into the office of Preſthood. At eight 18. yeares,
and

The Testament

Mari d at 28. and twenty yeares I took a Wife, & at fourtie yeares old I entered into Egypt,

A note for
Parents

Blessings
of the
learned
Minister.

Wise-
dome a
precious
jewell.

and behold ye be now my childrens children in the third generation. Joseph died in the hundredth & tenth yeare. And now my Children, I warn you feare the Lord your God with all your heart, and walke plainly in all things, according to his Law. Moreover, bring up your children in learning, that they may have understanding by reading the law of God, without ceasing all their life long. For whosoever knoweth Gods law, shall be honoured; and go wheresoever he will he shall be no stranger: also hee shall have more friends than his forefathers had, & many shall be glad to serbe him, and to heare the law at his mouth. My sonnes, deale rightfully upon earth, that you may finde Heaven, and so we good things in your minds, that you may finde them in your life. For if you sove evil things, ye shall finde and reape all manner of continuance and trouble. Get yee wisdom in the feare of God: for if captivitie come, and Cities and Countreies be destroyed; gold and silver and all possessions perish, but none can take away the wise mans

wife.

of Levi.

wisedome, save only the blindnesse of un-
godlinesse and sinne. For his wisedome
shal become a shield to him among his e-
nemies, and make a strange countrey to
be as his owne home, and cause him to
find friendship in the midst of his foes.
If he teach and doe such things, he shall
sit with kings, as did our brother Joseph.
And truly my Children, I know by the
writings of Enoch, that in the end ye shal
doe wickedly, laying your handes most
spitefully upon the Lord, & through you
your brethren shall be confounded, and
made a scorning stock to al nations. How-
beit our Father Israel is cleare from the
wickednesse of the high Priests; which
shal lay hands upon the Saviour of the
World. The Heaben abovethe earth is
cleane, & you be the lights of the heathen,
as the Sun and the Moone. What shall
all the heathen do, if you be overdarkned
with wickednesse, and bring cursednesse
upon your country folke, for whose sakes
the light of the World is put into you, to
inlighten all men withal: this light of the
World shall you most wilfully slea, and
teach commandements contrarie to the
righteousnes of God. Ye shal purloin the

Sin blind-
derth wise-
dome.

Commo-
dities of
wise-
dome.

Christ his
death, and
spiteful-
nes of the
Jews, pro-
phesied.

Mat. 27.

Ministers
what they
are

The Testament

The wicked priest-
hood and
their mi-
sery de-
scribed.

1st Sam. 2

A prophe-
cy of their
destructiō

Lords offering, and filch away peeces of
it. Before you do your sacrifices unto the
Lord, yee shall steale away the choicest
things, and eate them disdainfully with
Harlots, teaching Commandements of
cobetousnesse. Ye shall defile married wo-
men, and inforce maidens in Jerusalem,
you shall match your selves with whores
and Harlots, you shall take the daugh-
ters of the Heathen unto wife, purifying
them with unrighteous purifying, and
your mingling shall be like unto Sodome
& Gomorrha, and ye shall be swolne with
wickednesse in the Priesthood, insomuch
that you shall most disdainfully and spite-
fully laugh the holy thinges to scorn, not
onely vaunting and boasting your selves
against men, but also being puffed and
swolne up with pride against the com-
mandements of God. For this cause shall
the temple which the Lord shall have cho-
sen, be undoubtedly left desolate in un-
cleannesse, and you your selves become
captives to all nations, and bee loathed
and abhord among them, and receiue end-
lesse shame and confusion, through Gods
rightfull judgement: and all that see you
shall shun you. And were it not for our
fathers

of Levi.

fathers Abraham, Isaac and Jacob, there should not one of my seede be left upon earth. Furthermore I know by the book of Enoch, that yee shall goe astray by the space of threescore and ten weekes, and defile the Priesthood, staine the Sacrifices, destroy the Law, despise the sayings of the Prophets, frowardly persecute righteous folke, hate the godly, abhorre the sayings of soothfast men, and call him Hereticke that goeth about to renew the Law by the power of the Highest: and in the end yee shall kill him out of hand, as you thinke, not knowing that he shall rise againe, and so shall yee receiue his innocent bloude wilfully upon your owne heads. For his sake shall your holy places be left desolate, which you shall have defiled, even by utter forswearing, and your dwelling shall not be cleane, but you shall be accursed among the Heathen, & despaire shall bere you, till he visite you againe, & mercifully receiue you through faith & water. And so much as ye have heard of the threescore and ten weekes, heare ye also of the Priesthood. For in every Iubilie shall be Priesthood. In the first Iubilie the first annointed into the

A proph-
cy of
Christs
persecuti-
on.

Marke the
right por-
trature of
the shave-
ling gene-
ration.

Christ &
his mem-
bers.

Ergo faith
& the ho-
ly Ghost
justifieth,
and not
merits.

priest.

The Testament

priesthood shall be great, & talke to God,
as to his father, & his priesthood shall be
ful of the feare of the Lord, and in the day
of his gladnesse he shall rise vp unto the
2 saluation of the world. In the second
Jubilee, the anointed shall be conceived
in the heauynesse of the beloved son, and
his priesthood shall be honourable, and
hee shall bee glorified amongst all men.
3 The third priest shall be taken up in sor-
4 row, and the fourth shall be in griefe, be-
cause the multitude of iniquities shall be
laid upon him, and throughout all Israel
every man shall hate his neighbor. The
5 sixth shall be held fast in darknesse, and
6 likewise the first and the seventh. And in
7 the seventh shall bee such abhominatton
both before God and man, as I am not
able to expresse. Howbeit that the doers
thereof shall not be known. For this
cause shall they be in captivity & corrup-
tion, and their land and substance shall be
destroyed: but in the sixth weeke they shall
returne into their desolate country, and
renew the Lords house. In the seventh
weeke, shall come idolatrous priests, co-
betous warriours, unrighteous scribes,
and filthie abusers of men, chilozen, and
beasts,

of Levi.

beasts. After that the Lord hath sent vengeance upon them in the priesthood, then will God raise up a new Priest, unto whom all the Lords word shall be opened: and he shall execute true judgement upon earth many dayes, and his starre shall arise in heaven. As a King shall hee shed forth the light of knowledge in the open sunshine of the day, and hee shall be magnified ober all the world, and be receiued and shine as the Sun upon the earth, and drive away all darknesse, and there shall be peace upon all the earth. In his dayes the heavens shall reioyce, the earth shall be glad, the clouds shall be merry, the knowledge of the Lord shall be powred out upon the earth as the waters of the Seas, and the angels of glozy that are in the Lords presence shal reioyce in him. The heavens shall be opened, & out of the temple of glozy shall sanctification come upon him with the fathers voice, as from Abraham the Father of Isaac, and the glozy of the highest shal be spread out upon him, and the Spirit of understanding & sanctification shall rest upon him, whereof hee shall giue abundantly and mightily to his childezen in truth for evermore,

Christ &
his true
ministry
described.

Christ
lighteneth
the world

Baptisme
of Christ
prophecied.

The Testament

Nopriest-
hood shall
succeed
Christ.
Priest-
hood of
Christ
how be-
neficiall.

more, and there shall none succcede him
from generation to generation, world
without end. In his priesthood al sin shal
come to an end, and the unrighteous shal
cease from their naughtines: but the righ-
teous shall rest in him, and hee shall open
the gates of Paradise, & stay the threath-
ning sword against Adam, and feede the
Lambes with the fruite of life, & the spi-
rit of holinesse shall be in them. Hee shall
binde up Belial, and giue his owne chil-
dren power to tread downe hurtfull spi-
rits, and the Lord shall rejoyce in his
children, and accept them as his beloved
for ebermore. When shall Abraham, Isa-
ac, and Jacob be glad, and then shall I &
all Saints rejoyce. Now my children ye
haue heard al. Therefore choose unto you
either light or darknesse, either the law of
the Lord, or the works of Belial; and we
answered our Father, saying: Wee will
walke before the Lord according to his
law. And our father said, the Lord is wit-
nesse, and his angels are witnesses, and I
am a witnesse, and you your selues are
witnesses of the words of my mouth.
And when we had answered, Wee wil be
witnesses, Levi rested with this charg gi-
ben

Christ our
propitia-
tor.

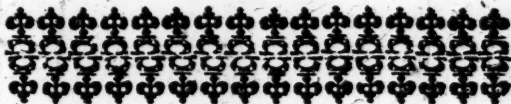
Christ gi-
veth pow-
er to his
to tread
downe
spirits.

of Levi

ben unto his childzen.

And stretched out his feete, and was
put to his fathers, when hee had liued a
hundzeth and seven and thirtie years, and
they laid him in a coffin, and buried him
afterward in Hebron, besides Abraham,
Isaac and Jacob,

The



The Testament of IUDA made to
his Children at his death, concer-
ning valiantnesse, coverous-
nesse and fornication.



Lo here the blessed Princely state
Of Iuda suffering not his mate.
The Scepter, Lion, Purse and Crowne,
Betoken glorie and renowne.

The Testament of Juda.

THe Copte of all the sayings of
Juda, which he spake unto his
Children at the time of his
death: when they were come to-
gether befoze him he said unto them.

I was my fathers fourth son, and my
mother called me Iuda, saying: I thank the
Lord for that he hath given me a fourth
sonne. I was swift of foot and painful in
my youth, and obeyed my Father in all
things, and blessed my mother and my
mothers sisters. And when I came unto
mans estate, my father Jacob prayed over
me, saying: thou shalt be a King and pros-
perous in all things. Behold, God gave
me grace in all my workes both abroade,
& at home. Upon a time I saw a Hind,
and ran after her, and caught her, & made
good meate of her for my father. Also I
outran the Roes, and overtook all things
that were in the fields, insonmuch that I
caught a wilde Mare, and tamed her. I
plucked a Kidde out of the mouth of a
Beare, & taking him by the pawe over-
threw him, and rent asunder all wilde
beastes that turned upon me, as if I had
been

Juda his
exhortati-
on.

The duty
of chil-
dren.

Valiant-
nes of
Juda the
gift of
God.

1

2

3

The man-
hood of
Juda.

The Testament

4 been a dogge. I encountered with a wilde
Boare, and oerrunning him tare him in
5 peeces. In Hebron a bastard Lyon leapt
upon a dogge, and I catching him by the
taile, flung him away by and by, and hee
6 brast asunder. In the borders of Gare a
wilde bul was feeding in the fields, and
I tooke him by the hoznes, and swinged
7 him about, and finally killed him. There
came two kings of the Chananites armed,
upon our flocke, and much people with
them, and I alone running unto the
flocke, slept to King Sur, and striking up
his legs, oberthrew him, and so slew him.
8 Also I killed another king named Tha-
phes, sitting on his horse, and so scatterd
9 all their people. I overtooke king Achor
a Giant on horse-back, shooting for ward
and backward: and throwing a stone of
threescore pound weight. vpon his horse
I oberthrew him and killed him, & fight-
ing two houres with Achor, at length
I clabe his shield, & maimed his feet, and
finally slew him. As I was pulling off
his brest plate, behold eight of his friends
assailed me, wherupon I filled my hands
with stones, & sling ing them at them with
a sling, slew foure of them, and put the o-
ther

of Juda.

ther foure to flight. Also our Father Jacob slue the Giant Beelisa King of all the Kings, who was mighty and huge, of the stature of twelue cubits. By reason The valiantnes of Jacob.

wherof feare fel upon them, and they left their fighting against us. For this cause my father was carefull of me when I was in battaile with my brethren. Hee saw in a vision concerning mee, that the Angell of strength followed me ebery where, to the intent I should not be overcome. The second handsell was a greater battell to vs, then that which wee had at Sichem: in so much that in fighting valiantly with my Brethren, I chased a thousand men, and slue of them two hundred persons, & foure of their kings, and following after them, skaled the walls of their citie. & there slue two kings moze, & so we delibered Hebron, & led them all away as prisoners. When the next day we went to a strong walled, & unapprochable citie, called Areca, which threatned to kill us. Wherefore I & Gad went to the east side of the city, and Ruben and Levi unto the West & South side. They that stood upon the wals supposing there had been no mo but Gad & I, did set fire upon us,

¶

while

The Testamen

while in the meane time my brother that
lay in scale brake out upon the other two
sides, and skaling the wall with ladders,
entred the citie ere our enemies wist it, &
so we woon it by the Sword and set fire
upon the Tower, and burnt it vp with
10 such as were fled into it. As we returned,
the men of Thaffie lay in waite for our
preie, and tooke it with our children. But
we followed them to Thaffie & slew them,
and burned their City, spoiling^r all that
11 was in it. And while I was at the waters
of Gureba, we fell upon the men of Jobel,
that came against us in battaile, and slue
and spoiled both them, and also their com-
plices, that came to their ayde from Se-
lon, so as we gave them no respite to re-
turne againe upon us. The fift day after,
there came men from Machir to fetch a-
way our prisoners, whom we met in bat-
tell, notwithstanding that they were a
mighty hoast, and slew them before they
could get up to the place that they came
from. And when we came to their City,
12 their women tumbled down stones upon
us from the top of the hil wheron their ci-
ty stood: but I & Simeon coasting to the
back side of the towne, got unto the higher
places

of Iuda.

places and destroyed the whole city. The next day it was told us that the cities of two kings came against us with a huge Host. I therefore and Dan fainting our selves to be Amortheans and Fellowes with them, went into their City, and taking the entrances in the dead time of the night, did set the gates wide open to our brethren that came after us : by meanes whereof we destroyed them & all that they had, & when we had sacked the city, one did cast downe the three wals thereof. Then went we to Thamua, which was the refuge of all the kings for their wars. Where beeing angry for a hurte that I tooke, I charged upon those that stood aboue me : but they threw downe stones out of slinges upon me, & shot arrowes at me, & had killed me, but that my brother Dan reskued me. Therefore we came running upon them in a rage, and put them al to flight: and they passing by another way, went and sued humbly vnto my Father who made a Covenant with them, so as we did them not any more harme, but receiued them into league with us, & delivered them all their prisoners. Then builded I Chamua, & my

13

14

The Testament

father builded Rambahel. Twenty yeres
old was I when this warre was made,
and the Chanaanites were afraide of me,
and my Wethzen. I had much cattell, &
my chyfe heardsman was Yran of Odel-
lam, in whose company I saw Bersa king
of Odellam who made us a feast, & with
much intreatance gave me his daughter
Bethsue to wife, which brought me forth
Er, Anan, and Sylon of which thre God
sue two Childelesse. For Sylon liued, of
whome some of you be the Childezen. My
Father and wee made eightene yeres
peace, with his brother Esau and his chil-
dzen. When the eighteen yeres were
past after our comming out of Mesopo-
tamia, in the fortyeth yere of my life,
Esau our Fathers brother came upon us
with a great strong Host, & was slaine
by the Woive of Jacob, & conueied away
dead unto Mount Seir. Wee also follo-
wed upon the Childezen of Esau, but his city
was very strong with high Wallles, and
gates of yron and brasse, so as we coulde
not enter into it, howbeit wee did shut
them up within it, and besieged it. Now
when they shewed not theselues abroad
in twenty daies together, I put my Hel-
met

of Juda

met upon my heade, and in sight of them
all set up a ladder, and skaling the wals,
slew foure of their noble men with a stone
of the weight of three talents. The next
day Ruben and Gad went & slew three-
score others. Then they offered peace,
and wee by our Fathers aduise, receiued
them into tribute. And they gave us two
hundred quarters of corne, five hundred
bates of oile, and a thousand & five hun-
dred measures of Wine, untill we went
downe into Egypt. After this my Sonne
Er married Thamar of Mesopotamia, Er & A-
nin slaine
for not u-
sing the
benefit of
lawfull
marriage.
the Daughter of Aram. Now Er was
a very wicked Impe, and doubted much
of Thamar, because shee was not of the
land of Chanaan. Therefore the Angel of
the Lord slew him the third night after his
marriage, when he had not yet companied
with hir, by reason of his mothers subtle-
tie, and so died in his naughtinesse, for he
was loth that he should haue had any
childzen by hir.

When Anan was marriageable, I gave
Thamar unto him, and hee likewise of a
spite accompnated not with hir, not with-
standing that he liued a full yere with hir,
and when I threatened him, then he com-

The Testament

panied with hir, but yet by his mothers
commandement, he let his seed fall upon
the ground, and so also he died in his wic-
kednes. I minded to have given her unto
Sylon also, but my wife Bethule would
not suffer mee. For she hated Thamar be-
cause she was not of the daughters of Ca-
naan as hir selfe was. Now I knew, the
ofspring of Chanaan was mischieuous,
but yet did youthfull fancie blind my
heart. And as I beheld hir pouring out
wine, I was deceiued with drunken-
nesse, and fell in love with her.

Fornicatio
a fruit of
drunken-
nes.

Gen. 38.

Upon a time while I was away, she
married Sylon to a woman of Chanaan:
which hir deede when I understood, I
curled hir in the bitterness of my soule,
so she died in the wickednesse of hir song.

An intole-
rable cu-
stome of
the Amo-
rites.

Apparell,
Beauty, &
wine pro-
voketh
whore-
dome.

At two years after these things as I went
to sheare my sheepe, Thamar decking hir-
selfe like a Bride, sate hir downe at the
gate of the city. For it was the custome of
the Amorites, that their brides do set them-
selves forth at the gates of their cities by
the space of 7 daies together, to be abu-
sed by fornication. I therefore being drun-
ken with the waters of Horek, knew hir
not, by reason of wine, insomuch that hir
beautie

beauty together with the attire in decking
of her selfe deceiued mee; and thereupon
turning aside unto hir, I said, that I come
in unto thee; and she answered, what wilt
thou giue me? and I gave hir my Kisse, Fornicatio
and my Gyde, and the Crowne of my is charge-
kingdome. Upon my companying with able.
hir, she conceiued: after ward I not
knowing my self to haue been the doer
therof, would haue put hir to death for it.
But she hauing kept my pledges in store,
shamed me with them: and when I had
heard my owne wordes of hir in secret,
which I had spoken to hir when I lay
with her in my drunkennes, I could not Happy are
put her to death because it was of the they that
Lords doing, but I touched hir not any can cease
more to my dying day. For when I had from do-
done this abomination in Israel, lest she ing ill.
might worke wyles with me, I sayd I
would fetch my pledges again of hir: but
when I enquired for hir, the towlmen
said there was no bride in the city, because
she came from another place, and had sit
there but a little while, & she deemed that
no man knewe of my going in unto hir.
Afterward we came into Egypt to Ioseph,
because of the dearth. Six & forty yeares

The Testament

old was I when we came hither, & threescore & thirteen yeares haue I liued here. And now my Sonnes heare me your father in al things that I charge you withal, and keepe you al my sayings, in doing all manner of Righteousnesse befoze the Lord, and in obeying the commandments of the Lord God, and walke not

It is sinful
to any
man to
glory in
his felicity.

See what
it is to up-
braid men
their vice.

after your owne lustes, nor after conceits of your owne minds in the pride of your hearts, neither glorie in the workes of the strength of your youth, because it is sinfull in the sight of the Lord. For in as much as I gloried in my battailes, and upbraided my brother Ruben with Bilha my fathers Maide, because no face of any beautifull woman had yet deceived mee, therefore the spirit of fondnesse and fornication fel upon me, so that I was overtaken both in Bethsue the Chanaanite, and in Thamar the Maide of my owne sons. And I said unto my father in Law, I haue made my father priuie to the matter, & therefore I wil take thy daughter to my wife. Hereupon he shewed me an infinite masse of gold in his daughters behalf (for he was a king) & decking her with Gold and Pearl, willed her to poure out wine

of Juda

Wine to us at the Supper. The beauty of the woman, and the wine together dazzled mine eyes, and voluptuousnes did so darken mine understanding, that I fell in love with hir, and brake the commandment of God, and of my fathers, & tooke hir to wife. According to the intent of my heart, the Lord payed me home for it: for I had no joy of the children that I had by hir. Now therefore my Children be not drunken with wine, for wine turneth a Mans understanding away from the truth, and kindleth in him the fire of lust, leading his eyes into errour, insomuch as wine is a servant to the spirit of lecherie, to futher the feeding of the mind with voluptuousnesse, and so these twayne be- reade a man of all power. For if a man drink wine til he be drunken, he traineth his minde unto the filthy thoughts of lecherie, and kindleth the body to carnall copulation. And if desired occasion serbe, sinne is wrought without shame. Such a thing is wine my sons, for a drunken man is ashamed of nothing. Behold, it made both me & Thamar do amisse, so as I blushed not at the multitude in the city, but went aside unto her in the sight of all

Children
that marry
without
consent of
parents
plagued.
Discom-
modities
of wine.

1. Blind
eth under-
standing.
2. Servant
of lechery.

Fiuite of
drunken-
nes. A
drunken
man is
shamelesse

Example,

The Testament

Who
ought to
drinke
wine.

Properties
of a drun-
ken man is
filthy talk,
& wicked
deeds.
Discom-
modities
of whore-
dome.

all men, and committed a great sinne in
discovering the uncleane privities of my
own sons. Through drinkeing of wine I
was not ashamed to break Gods Com-
mandement, in taking a woman of Cha-
naan to wife. Wherefore my sonnes, he
that drinketh wine had need of discretion,
& the discretion that every man ought to
use in drinkeing of wine is, that he be a-
shamed to over-drink himself. For if he
passe that bond, he loseth his under-
standing, & clebeth to the spirit of error,
which causeth the drunken man to talke
filthily, & to do wickedly, & not to be a sha-
med, but to boast of his lewdnes thinking
it to be good. He that committeth whoor-
dome is bereft of his libertie and becom-
meth a bond-slave of lecherie, and cannot
get out of it again, after the same manner
that I was made naked. For I gave
over my staffe, that is to say, the stay of
my tribe; & my girdle, that is, my power;
& my crown, that is the glory of my king-
dome. Howbeit repenting these things,
I forbore all wine & flesh unto mine old
age, and was utterly unacquainted with
all mirth. And the Angel of God shewed
me that women should from time to time
over-

of Juda.

ober-master all men, as well Kings as
 captives, and bereave great men of their
 glorie. For the poverty of a poore man is
 a greter sence to him than is the strength
 of a mighty man. Therefore my children
 keep measure in drinking, for there are
 in it foure noysome spirits that is to wit:
 of concupiscence, of heart burning, of le-
 chery, and of filthy gaine. If yee drinke
 wine merrily in the feare of the Lord
 with shamesfastnes ye shall live: But if ye
 drink without regard of shame & feare of
 God, then turneth it to dzunkennes, &
 dishonesty stealeth in. And if yee drinke
 none at all then shall ye not sin, neither in
 slanderous words, nor in quarrelling nor
 in railing, nor in breach of Gods com-
 mandements, neither shall ye perish be-
 fore your time. For Wine discloseth the
 secrets of God & man unto Strangers,
 like as A bewzated the secrets of God
 and of my Father Jacob to Berthe the
 Chanaanite, which God hath forbidden
 to bee disclosed. Also wine is a cause of
 warre and sedition. Moreover I charge
 you my sons that you love not money,
 ne look upon the beauty of womē, for mo-
 ny & womanly beauty made me to over-

Foure noi-
 some Spi-
 rits follow
 drunkēnes

1. Concu-
piscence.

2. Heart
burning.

3. Lechery

4. Cove-
tousnes.

Abstinence
 from wine
 what com-
 modity it
 hath.

1. It stand-
reth not.

2. It quar-
releth not,

nor
raileth.

3. It brea-
keth not

the com-
mande-

ments,

4. It peri-
sheth not
before the
time.

theote

The Testament

Obedience
to parents
how pro-
fitable

The dif-
commo-
dities of
coue-
tousnesse.

a Full of
Pride.

b Merciles.

c Disqui-
ets the
soule.

d Con-
sumes the
body.

e Con-
temnes

Gods holy
word.

shoote my self in Bethsue the Chanaanite.
And I am sure that these two things
shall corrupt mine of-spring, and mar the
wise men of my linage, and hurt the king-
dome of Juda, which God hath giben me
for obeying my Father, for I never repi-
ned at my father Jacobs commande-
ments, but did whatsoeber he willed me.
And Abraham the Father of my fathers
blessed me to fight for Israel, & so did Isaac
blesse mee likewise: & I know that the
kingdome shall stand by mee, but I have
read in the boks of Enoch the righteous,
that ye shall work wickednesse in the lat-
ter daies. Therefore my Childzen keepe
your selves from lecherie and cobetous-
nes, and geve eare unto your father Juda,
for those things withdraue men from
Gods law, & blind the understanding of
their minds, & teach them a pride, neither
suffer they any man to shewe mercy b to
his neighbour: they bereave his soule c of
all good things, & hold it downe in paines
and sorowes, also they disapoint him of
his rest & sleepe d and consume his flesh.
Finally, e they hinder Gods sacrifices,
neglect his blessings, disobey the spea-
king of the Prophets, and are offended

at

of Juda.

at the word of godlinesse : for these two passions are contrary to the commandments of God. He that serbeth them cannot obey God, because they dazell mens minds, and walke abroad as wel anights as of dayes. My childzen, covetousnesse lea- deth men to Idolatry. For thzough doting upon money, he calleth them gods which are not, and compelleth the infected party to growe most vilely out of kinde. For monies sake I lost my childzen, and had not the pennance of the flesh, and the humbling of my soule: I had not the pzai- ers of my Father Jacob been, I had died as now without Childzen. But the God of my fathers being mercifull, and full of pittie & compassion, knew that I sinned thzough ignorance. For the pzince of er- roz had blinded mee, and I obershot my selfe as a fleshly man, and being corrup- ted with sinne, knew not mine owne in- firmittie, but thought my selfe to be invin- cible. Know ye therfore my Sons, that two spirits dooe waite upon a man: that is to witt, the Spirit of truth, and the Spirit of errour, and in the middest be- tweene them is set the Spirit of under- standing of the minde, whose propertie is to

The cove-
tous & le-
cherous
cannot
feare God.
Idolarry
the fruit of
covetous-
nesse.

Two Spi-
rits waite
upon a
man.

The Testament

to incline which way it listeth: the things that belong vnto truth and untruth, are written in the breast of man, & God knoweth every whit of it, and none of all mens works can bee hidden at any time from him, because all the priuities and secrets of mens hearts are written before the Lord, and the spirit of truth beareth

*a*In respect that heavenly things are better then earthly, not in externall rule & government. *b*Ergo iure diuino, the Pope can challenge no earthly power.

c Not in power and rule, but in the excellency of the office appertaining to God.

witnesse of al things and accuseth all, and he that sinneth hath a burning in his hart, and cannot lift vp his face to his Judge. And now my children love ye Levi, that yee may abide, and exalt not your selues aboue him, lest yee perish. The Lord hath giuen vnto me the Kingdome, and vnto him the Priesthood, and hath put the Kingdome *a* under the Priesthoode. Vnto Levi is giuen the Priesthood, and vnto Juda the Kingdome, and God hath put the kingdome under the Priesthood. Vnto mee he hath giuen the things that are vpon the Earth, and vnto *b* him the things that are in heaven. As farre as the Heauen surmounteth the earth, so farre doth *c* the priesthood surmount the kingdom that is vpon the earth. For the Lord hath chosen him aboue me to approach vnto him, and to eat of his table, and to take

the

of Iuda.

the firſtlings of the children of Iſrael, and thou ſhalt bee as a Sea to him. For like as in the Sea both the righteous and unrighteous are in danger, and the one ſort are caught Priſoners, and the other ſort are enriched : even ſo ſhall all kinde of men be hazarded in thee, ſome ſinking in miſery, & other ſome ſwimming in proſperity. For in thee ſhall raign great whales, ^{Tyrants,} which ſhall ſwallow up men as fiſhes, & wicked and bring free mens ſons and daughters ^{men de-} into bondage. They ſhall take away ^{scribed and} Mens Houſes, Lands, Caſtell, and mo- ^{prophe-} ny by force, and wrongfully they ſhall feed ravens & other greedy ſoules with many folkes fleſh, and they ſhall proſper and flouriſh in naughtineſſe, and be exalted through covetouſneſſe, and there ſhall be falſe Prophets like ſozmes, which ſhal perſecute al righteous men. But the ^{Mutuell} Lord ſhall ſet them together by the eares ^{discord is} among themſelves, & there ſhall be con- ^{a plague} tinuall warres in Iſrael, and my kingdome ^{for ty-} ſhall be knitt up in ſtrangers, till the ſavi- ^{rants,} our of Iſrael come, even till the comming ^{Chriſt} of the God of righteouſneſſe, that Jacob ^{prophe-} & all nations may reſt in peace, and he ſhal maintain my kingdome in peace for ever.

For

The Testament.

Note this
ye that
seeke after
witches
for lost
goods.

The mis-
ery of Jeru-
salem.

a Famine.

b Pestilence.

c Death &
Sword.

d besiege-
ment.

e devou-
ring dogs.

f Daily re-
proche.

g Losse &
paine of
eyes.

h Slaugh-
ter of chil-
dren.

i Ravi-
shing of
Wives.

k Burning
tivity.

For the Lord hath sworn to me, that the
kingdome of me and of my seede, shal ne-
ber faile world without end. But I am
very sorry my Childzen, for the filthi-
nesse & trechery, & idolatry which ye shall
worke against the Kingdome, by follow-
ing *W*itches and *C*onjurers, by bowing
your Daughters to deceitful *D*ibels, by
making them inchanters, charmers, and
*S*trumpets, and by intermedling your
selves with the abominations of the
heathen, for the which thing the Lord
shal bring upon you *a* famine, & *b* pesti-
lence, death and *c* sword, wrathfull *d* be-
siegement, & *e* devouring dogs, reproch *f*
of friends and foes, losse & *g* paine of eyes,
slaughter *h* of your children, raving things *i*
of *W*ives, spoile of your goods, the bur-
ning *k* of your temple, the desolation *l* of
of your country, & the *m* captivity of your
selves among al nations, which shal geld
some of you, to make Eunuches for their
wives, but if ye returne to the Lord with
heartly repentance & humility, & walke in
all the commandments of God: He
will visite you with mercy, and louing-

of the Tēple. *l* Desolation of the country. *m* Cap-
tivity. A remedy for these. First, Repentance, Obedience.

of Juda.

life deliver you from the bondage of your enemies. After this shall rise among you a Starre out of Jacob, and a man shall spring out of my seed, which shall walke as the Day-sun of righteousness, among the children of men in peace and meeknesse, and righteousness, and no sinne shall be found in him. The heavens shall open upon him, to poure out the spirit of blessednesse upon him from the Father, and he shall shed out the spirit of grace upon you, and you shal be his children in truth, walking in his first and last commandments. This is the off-spring of the most high God, and the wel-spring of life to all flesh. Then shall the Scepter of my Kingdome shine bright, and out of your roof shall spring the vessell of planting, in whom shall grow up the Rod of righteousness unto the Gentiles, to judge and save all such as call upon him. After this shall Abraham, Isaac, and Jacob rise up againe to life, and I and the Princes my brethren, shall bee your Scepter in Israel: Levi first, I next, Joseph the third, Benjamin the fourth, Symeon the fift, Issachar the sixt, and so all the rest. And the Lord hath blessed us. Levi shall bee

The most heavenly benefit of Christ his second coming.

The Testament

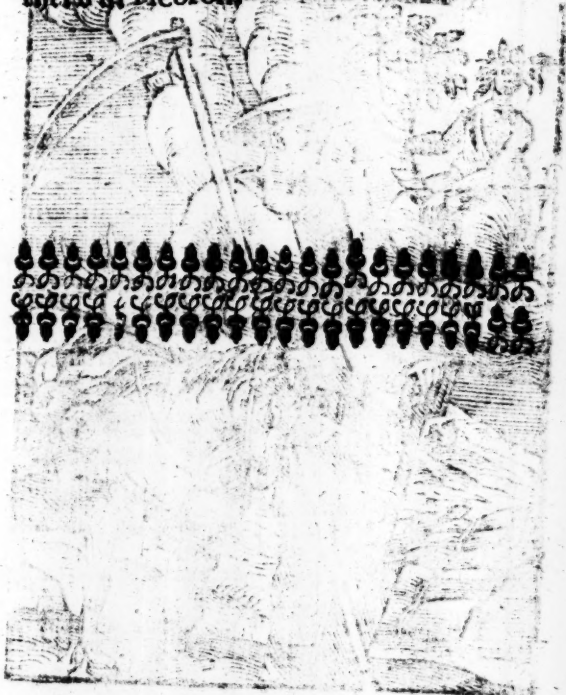
A sweet
comfort
for the
godly
christian.
Math. 5.
Note.

The blef-
fed estate
of the e-
lect after
death.

the messenger of my presence, Simeon the power of my glory, Ruben Heauen, Issachar the earth, Zabulon the Sea, Joseph the Mountaines, Benjamin the Tabernacle, Dan the lightes, Neptalim the Dainties, Gad the Day-sunne, and Aser an Olive tree. And there shall be one people of the Lord, and one tongue, and there shall be no more the false spirit of Belial, because he shall be cast into endlesse fire, They that are buried in sorrow, shall rise in joy: and they that were poore for the Lords sake, shall bee made rich. They that suffered penury, shall haue plentie: and they that were weake, shall be made strong, they that died for the Lords sake, shall wake up unto life, and runne in Jacob: yea they shall run skipping and leaping, and they shall lie as Eagles for joy. But the ungodly shall be sorrowfull, and the sinners shall mourne, and all people shall glorifie the Lord for ever. Therefore my children, keepe all the lawe of the Lord, for there is hope for all such as walke aright. A hundred and nineteene yeares old doe I die in your sight. Let none of you bury mee in costly clothes, nor rip my belly, for so will Rulers doe,
but

of Juda.

but carry me back into Hebron with you
with these words Juda dyed : and his
Children doing in all things as he com-
manded them, buried him with his Fa-
ther in Hebron.



Fa

The

about 20.
The Testament of I's A C O R A N Y
made to his Children at his death,
concerning a single heart.



*Learne here a simple life,
 Not void of pain, but strife:
 The Sythe, the Spade, the Asse,
 Set forth what man he was.*

The Testament of Isachar.

THe Copie of Isachars words.
 Hee calling his children about him, said unto them, The exhortati-
 Hee children of Isachar heare your Fa- on.
 ther, and hearken to the words of the
 beloved of the LORD. I am Jacobs
 first son in the reward of mandrake. Gen. 30.
 For Ruben brought mandrakes out of the
 field, & Rachel meeting him, took them of
 him. Whereat Ruben wept, & at his noise
 my mother Lea came out. Now the man-
 drakes were sweet scented apples, which
 the Land of Aram bringeth forth in high
 countries by the water ballies. And Ra-
 chel said, I will not give thee these apples,
 because they shall help me to childre. Now
 there were two of these apples: and Lea
 said, doth it not suffice thee, that thou hast
 gotten away the husband of my virginity,
 but that thou wilt have this also? She an-
 swered, Let Jacob lie with thee to night,
 for thy sons shall be called Mandragoras. Lea said unto
 her, Doe not boast nor bragge: for Jacob
 is mine, and I am the wife of his youth.
 And Rachel answered, How so? was hee
 not first handfasted unto me, & served hee
 not our Father fourteen years for mee?

The Testament

What shal I doe to thee? For many are the wiles and policies of men, and guile goes forward upon earth. If it had been other wise, thou shouldest not haue seene Jacob in the face at this day. For thou art not his wife, but wert guilefully put to him in my stead. My father deceiued me, and conueying me away that night, suffered me not to see him. For had I beene there, this had not come to passe. Wherefore take the one Mandrake, and in lieu of the other, I grant thee him for one night: and Jacob knew Lea, who conceiuing bare mee, and called my name Issachar, because of the hire. Then an angell of the Lord appeared unto Jacob, and said that Rachel should beare but two sonnes, because shee had forsaken the company of her husband, and chosen continency: and if my mother Lea had not giuen the two Apples for his company, she should haue borne eight children, whereas by reason of that she bare but six, Rachel two, & because God visited her in the mandrakes. For he knew that she greatly desired to company with Jacob for iues sake, & not for lust of pleasure: for she layed up the Mandrake, and deliuered it unto Jacob

of Issachar.

Jacob the next day, and therefore God heard Rachel in the Mandrakes, because that although she had a mind unto them, yet she ate them not, but offered them to the Priest of the most High, which was in those dates, and laide them up in the Lords House. Therefore my Children, when I came unto mans state, I walked with an vpzight heart, and became Bayliffe of Husbandry unto my fathers, and brought them the fruites of their Lands in their due seasons, and my fa ther blessed mee, when hee saw how I walked plainelie and simply. I was no busie body in my doings, I was not hurtfull nor spitefull to my neighbour, I rayled not upon any man, neither disprayed I the life of any, that walked in singlenesse of minde. By reason hereof, when I was thirty yeares olde I tooke a wife, because laboz had consumed my strength. I neuer knew the pleasures of a woman through wantonnesse, but my labour made me to sleep soundly, and my father did alwayes rejoyce of my simplicity. For whatsoeuer pains I took, first of all I offered all the first fruits & the first ingendred catel unto the Lord by the Priest, and then

The godly life of Issachar, & his true dealing.

An example for godly children.

A Patterne of a vertuous life.

The Testament.

With a
plain dea-
ling man
the Lord
is pleased.

A single-
hearted
man de-
scribed,
who and
what he is.

gave my Father the rest, and the Lord
doubled his benefits in my hands. Wea,
and Jacob himselfe perceiued well that
God wrought with my plaine dealing.
For unto every poore man, and to every
man in aduersity, gave I of the fruits of
the earth with a single heart. And now
my childzen hearken and walk in single-
nesse of minde, for I know that the Lord
is very well pleased with it. The single-
hearted man coveteth not gold, under-
mineth not his neighbour, lusteth not af-
ter diuersity of meates, desireth not shift
of apparrell, nor behighteth himself long
time, but onely hath an eye to Gods will,
and the spirits of error can doe nothing
against him. For he cannot skil to enter-
taine a faire woman, lest he should defile
his owne minde: wrath obermastereth
not his wit, envie melteth not his soule,
neither doth his minde runne covetously
upon gain. For he leadeth an upright life,
and beholdeth all things with a single
eye, excludung all hurtfulnesse of worldy
error, lest he should overseer any of the
Commandements of God. Therefore,
my Childzen, keep Gods Law, and hold
fast plainnesse: walk on in innocency,
and

of Isachar.

and bee not too inquisitive into Gods secrets, or of your neighbours doings, but lobe God and your neighbour: pittie the pooze and weake, bow downe your backe to Husbandrie, and labour in tilling of the Earth in all manner of Husbandrie, offering presents to the Lord with thanksgiving, who blessed the earth with encrease and a new spring of frutes, as he blessed all holy men from Abel to this day: for there is none other portion given thee, than of the fatnesse of the Earth, whose frutes come by paines taking: for our father Jacob blessed me with the benefits of the Earth, and the firstlings of frutes. Levi and Juda are glorified of the Lord among the Childzen of Jacob. For God hath planted himselfe in them, giving to the one the Priesthood, and to the other the Kingdome. Wherefore obey ye them, and walk plainely as our Father Jacob did. For unto Gad it is given to destroy the temptations of Israel. O ye Childzen, I know that in the last dayes, your Childzen shal forsake plainnesse, and cleave to cobetousnesse, let goe innocencie, and follow lewdnesse, leave Gods commandements, and sticke unto Belial,

Learn you
childre of
the earth.

Obediēce
and plaine
dealing
comēd.

The Testament.

With a
plain dea-
ling man
the Lord
is pleased.

A single-
hearted
man de-
scribed,
who and
what he is.

gave my Father the rest, and the Lord
doubled his benefits in my hands. Hea,
and Jacob himselfe perceived well that
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For unto every poore man, and to every
man in adversity, gave I of the fruits of
the earth with a single heart. And now
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lial,

Learn you
childre of
the earth.

Obediēce
and plaine
dealing
comēd.

The Testament

A Plague
for diso-
bedience.

hial, giue ower husbandrie, and gad after
wicked deuices, and therfore shal they be
scattered amongst the heathen, & become
bondslaves to their enemies.

The inno-
cencie of
Issachar.
A godly
patterne to
follow.

Hearken
you Land-
Lords.
Learne
you weal-
thy of the
earth.

Wherfore warn your childzen of it, that
if they sinne, they may retorne quickly
to the Lord, for he is mercifull, and will
deliuer them and bring them home again
into their own Land. I am now an hun-
dredth and two and twentie yeares olde,
and I know not any deadly sinne upon
me. I haue not knowne any woman but
my wife, neither haue I committed
whoredome in the lust of mine eyes. I
haue not drunke wine unto drunkennes,
neither haue I coveted any pleasant
things of my neighbours. There hath
beene no guile in my heart, neither hath
there any lying gone out of my lips. I
haue been sozpy with every man that was
in heabines, & giuen my bread to the pooz.
I haue not eaten my meate alone, nor re-
moued the bounds & buttels of lands. I
haue been pittifull all the daies of my life,
& dealt truly in all cases. I haue lobed the
Lord with al my strength and al men as
mine owne childzen. My sons, if you also
do the like, all the spirits of Belial wil flic
from

of Issachar.

from you, and nothing that mischievous
men can doe against you, shall haue pow-
er ouer you. You shall bring all wilde
Beastes in subjection to you, because ye
haue the lord of Heauen with you, if ye
walke with him in singlenesse of heart.
And he willed them to carry his body in-
to Hebron, and to bury him there in the
cave with his fathers. Thus he stretched
out his feet, and died in a good age, hauing
all his limmes strong and sound, and slept
the sleepe of all the world.

The



The Testament of ZABULON,
made to his Children at his death.
 concerning compassion
 and mercie.



*The poore man at home Zabulon fed,
 The stranger unknown also clothed:
 When ship did sail, } but gave him wit
 God did not faile, } to governe it.*

The Testament of Zabulon.

The charge that Zabulon gave to his Children, in the hundred and fourteenth yeare of his life, two and thirty yeares after the deceale of Ioseph. And he said unto them, Heare ye me, yee sons of Zabulon, a good gift to my Father and Mother. For when I was begotten, my Father was greatly encreased in sheepe and cattell, by reason of the good lucke that hee had through the straked roddes. I wist not, my Children, I wist not that I sinned in those daies. For I considered not that I dealt wickedly through ignorance, in Iosephs case: and moreover concealed it with my brothers from our father, howbeit that I wept much for it in secret: for I was sore afraid of my Brothers, because they had all conspired together to kill him with the sword that should betray that secret. Nevertheless when they would have killed him, I besought them most earnestly with teares, that they would not doe such wickednesse. For Symeon and Gad came vpon Ioseph to have killed him, and Ioseph falling upon his knees, said unto them, Have pittie upon

His exhortation which he was given Gen. 30.

The love of Zabulon toward Ioseph.

The Testament

A good
conscience
refuseth
no triall.
Loue be-
tween bre-
thren is as
a precious
ointment.

Mutuell
loue is mu-
tuall safe-
ty.

upon me my Brethren haue pittie upon
the bowels of our Father Jacob. Lay
not your hands upon mee to shed inno-
cent blood; for I haue not sinned against
you. If I haue done amisse, nurture me
with chastisement, but lay not your
hands upon me, for our Father Jacobs
sake. Upon his saying of these words,
I being moued with compassion came
and wept, and my heart melted within
mee, and all the substances of my bowels
were loosened upon my soule. Also Jo-
seph wept, and I with him, and my heart
trembled, and the joints of my body qua-
ked, and I was not able to stand. And
when he saw me weeping with him, and
them continuing towards him to kill him,
he fled behind me, and besought them to
take pittie of him. When Ruben stepping
in, said: My brethren, let us not kill him,
but let us cast him into the drie pit, that
our Fathers digged and found no water
in it. **G D D** suffered not any water
to spring up in it, because it should bee
a safegarde for Joseph. And so God did,
till they sold him to the Ishmaelites. Thus
gave I no consent to the sinne against
Joseph: but Simeon, Gad, and the other
of

of Zabulon

of my brothers taking money for Joseph, A figure of
 bought shoes with it, for themselves, the treche-
 their wives, & their children, saying: let us ry & coue-
 not eat it, because it is the price of our tounes of
 Brothers blood; but let us tread & tram- Iudas, read
 ple it under our feete, because he said, hee Math. 27.
 should raigne over us, and wee shall see
 what his dreames will come unto. Ther-
 fore in the Scepter of Enochs Lawe, it
 is witten of him that would not raise up
 seed to his brother, I have loosed Josephs
 Shooe. For when we came out of Egypt
 the young men unbuckled Josephs shoes
 at the Gate, and so wee worshipping Jo-
 seph, as if it had beene Pharaoh; and not
 onely worshipping him, but also kneeled
 downe befoze him with blushing, and so
 were we put to shame befoze the Egypti-
 ans, for after ward the Egyptians hearde
 of all the ill that wee had offered and done
 to Joseph. After the laying of him in the
 pit, my brothers set meat upon the Ta-
 ble to eat. But I mourning for Joseph
 did tast no meat by the space of two daies
 and two nights together, neither would
 Iuda eat with them, but had an eye unto Iuda care-
 the pit, because hee feared lest Simeon full for his
 and Gad should step there and kill him: Brother.

At her

The Testament

Ruben his
love to-
ward Jo-
seph.

Marke the
wicked
policie of
the un-
godly.

When they saw that I ate nothing, they
set me to keepe him till he was solde. Hee
was in the Pitte thzee dayes and thzee
nights, without repast, per he was sold.
Ruben hearing that hee was sold in his
absence, rent his garments, and wept,
saying, How shall I look my Father Ja-
cob in the face? And therewithall taking
mony, hee ranne after the merchantmen;
but he could not finde them: for they had
left the kings high-way, and were gone
away apace by by-Lanes, and Ruben
ate no meate that daie. Dan therefore
comming unto him, said, Weep not, nei-
ther be sad for the Boy: for I wot what
we may say unto our Father Jacob. We
will kill a kid, and staine Josephs coate
with the bloud of it, & say unto him, See
if this be thy Sons coat or no. For when
they intended to sell Joseph, they stripped
him out of our fathers coat and put upon
him an old coate of a bond-servant. Sy-
meon had gotten his coate, and would
not deliuer it us, but was minded to haue
cut it in pieces with his sword: & hee was
angry that he was yet aliue, & that he had
not slain him. Then all my bzethzen ri-
sing up together, said unto him: Why
shouldest

of Zabulon.

Shouldst thou not giue it us, seeing that thou only art the worker of this mischiefe in Israel? Hereupon he gave it them, and they did as Dan had counselled. And now my children I warn you keep the Lords commandements, bee mercifull to your neighbours, and haue inward compassion towards all, not onely men but also beasts. For in that respect the Lord blessed me, insomuch that when all my brothers were sick, I escaped without sickness. For God knoweth every mans intent. Therefore my children haue compassion in your bowels, because that as any man dealeth with his neighbor, so wil God deal with him. For the childre of my brothers fell sick also and dyed for Josephs sake, because their fathers pittied him not, but my children were preserved without sickness as you know. And while I was upon the Sea-coast of Chanaan, I fel to fishing for my father Jacob: and whereas many others were drowned in the Sea, I abode unhurt. I was the first that made a fisher boate to floate on the sea, for God gave me understanding & wisedome therein, so that I did set up a mast in the boate, & fastned a saile to the midst of the wood,

Zabulon
his exhortation.

Compassion is to be shewed as well to beasts as men.

The unmercifull punished, both they & their children.

Fishers boats first invented by Zabulon, but God gave the wisedome.
Gene. 49.

The Testament

The singular compassion of Zabulon.

Note

Zabulon his mercy in giving food.

A mercifull deede to cloath the naked.

and coasting along the shore in it, I fished for my fathers household, till we came into Egypt: and for pittie sake I gave of my fishing to ever stranger that I met with: if there were any sojourners borne, or any sicke body, or any aged person, I boiled my fish and dressed it well according to every mans neede, and carried it to them, comforting them, and having compassion with them. And therefore God made me to catch much fish in the sea. For hee that giveth his neighbor, receiveth the things multiplied of the Lord. Five peares did I fish, giving to every man that I saw, & serving all my Fathers house sufficiently: in harvest time I fished, and in winter time I fed sheep with my brothers. Now will I tel you what I did, I saw a miserable man in the deep of winter, and having compassion upon him, I stole a garment privily out of my house, and gave it the naked man. You therefore my Children, take pittie indifferently of all men, & shew mercy with the things which the Lord giveth you, and deale them abroad to all men with a good hart. And if ye have not where with to succour the needy out of hand: yet have compassion on him with inward

of Zabulon.

ward mercy, I know that my hand for-
 flowed not to giue to him that wanted, &
 to spend the time with him, insomuch that
 I haue walked aboue vii. furlongs with
 such a one weeping, & my heart perned
 upon him for compassion. You therefore
 my childzen haue earnest inward mercy
 towards all that are in misery, that God
 habing pittie upon you may be mercifull
 to you likewise. For in the last daies
 God wil send his mercy upon the earth, &
 wheresoeber he findeth inward and hartie
 mercy there will he dwell. For looke how
 much mercy man sheweth to his neigh-
 bor, so much wil God shew to him again.
 Now when we came downe into Egypt,
 Ioseph minded not our euill dealing with
 him, but when he saw me, it made his hart
 perne: whom look ye upon my childzen,
 and learne to forget the harm that is done
 to you. Love ye one another, & do not one
 of you thinke upon anothers ill dealing:
 for that breaketh unity, and displeaseth all
 kindred, and troubleth the minde. For hee
 that is mindfull of harm past, hath not the
 bowels of mercy. Marke the water, and
 see how it washeth away the sande when
 the stones and timber are remooued asun-

Inward
 compas-
 sion wan-
 ting ability
 serueith.
 A rare ex-
 ample of a
 mercifull
 hart.
 God dwel-
 leth in mer-
 cifull hartis

Ioseph re-
 wafderth
 good for
 euill.

He that is
 mindful of
 injuries, is
 not mer-
 cifull.

The Testament

Apt similitudes.

An exhortation to concord.

The end of discord is miserie.

der. And if a brook be drawne into many streames, the earth sucketh it up, and it cometh to nothing: and so shall you, if you be diuided among your selues. Therfore diuide not your selues into 2. heads: for al things that God hath created have but one head apeece. He hath given a man two shoulders, two hands, and two feet: but yet do all the members obey one head. I know by the writings of my fathers, that in the last daies ye shal depart from the Lord, and bee diuided in Israel, following two kings, working all abomination, and worshipping all manner of Idols, and your enemies shal take you prisoners, & you shal sit among the heathen in all misery, tribulation and sorrow of mind: and after ward you shal remember the Lord and repent, & he shal turne you againe: for he is mercifull and full of compassion, and thinketh not upon the lewdnesse of the children of men, because they be flesh, and the spirits of error beguile them in all their doings. After this shall God himselte raise up unto you the light of righteousness: and holesomnes & mercy are in his punishments. He shall redeeme all men from the bondage of Be-
hial,

of Zabulon.

lial, and all the spirits of error shall bee trodden downe, and he shall turne all nations to the following of him, & ye shall see God in the shape of man; for God hath chosen Jerusalem, and God is his name: nevertheless, by the wickednesse of your words, you shall provoke him to wrath, & ye shall be cast off, til the time of full finishing. And now my children be not sad for my death, neither be ye out of heart because I leave you. For I shall rise up againe among you, as a Captaine in the middest of my Tribe, among as many as have kept the law of the Lord, and the commandements of their father Zabulon. But as for the wicked, God shall bring everlasting fire upon them, & destroy them for ever. I returne to my rest, as my fathers have done: now feare you the Lord your God, with all your strength all the dayes of your life. As he had spoken these words he fell asleep, to his singular benefit: and his sonnes laid him in a coffin, and carying him back againe unto Hebron, buried them there with his fathers.

The state
of the
wicked at
the latter
day.

The Testament of Dan, made to
his children at his death, concerning
anger and lying.



The Serpent with weapon and Dan de-
clare
The intent of those men that wrathfull
are.

The Testament of Dan.

The copy of Dan his words
 which he spake unto them in
 his last daies : in the hundred
 fife and twentieth yeare of his
 life, he called his tribe unto him and said:
 Oee Children of Dan, heare my say-
 ings, and giue heede to the wordes of
 your Fathers mouth. I liked in mine Heart &
 heart, and shewed in my whole life the outward
 thing that is good: for truth ioynd with profession
 right dealing pleaseeth God well. I have must be
 hated hurtfull things, as lying and an- consociate.
 ger, because they teach a man all manner Lies & an-
 of naughtinesse. I confesse vnto you my ger schoole
 Children this day, that I was glad in masters of
 my heart at the death of Joseph, that true evill life
 and good man, and reioyced at the selling Selfe-love
 of him, because our Father loved him thinkerh
 more then us. For the spirit of spitefull him self as
 nes & pride saide unto me: Thou art his good as o-
 son to, as wel as he. And one of the spirits ther.
 of Be'ial wrought with me, saying: Take Desire of
 this sword and slay Joseph with it, and preroga-
 when he is dead thy father shal love thee. tive enti-
 This was that spirit of spitefulnes which seth to
 counselled mee to devour Joseph, as the murder.
A copar

The Testament

Man pur-
poseth, but
God dis-
poseth.

A wrath-
full man
lively de-
scribed
a He accou-
teth his
Parents as
enemies.
b He
knoweth
not his
brother.
c He obey-
eth not the
Minister.
d He re-
gardeth
not the
righteous.
e He confi-
dereth not
his friend.

Leopard deuoured a kid. But the God
of our Father Jacob did not put him into
my hands, nor suffer me to finde him a-
lone, that I might dispatch two Scepters
in Israel by committing that wickednesse.
And now my childzen, I tell you of a
truth, that unlesse you keep your selues
from this spirit of lying & wrath, & love
truth and long sufferance, ye shall perish.
Wrath is blind my childzen, & no wrath-
full man looketh truth in the face, because
that although they were a his Father &
mother, yet doth he hold them all his ene-
mies. Though he be his brother, yet he be
knoweth him not: though he be the Lords
c prophet, yet obeyeth he him not: though
hee be a d righteous man, yet hee regar-
deth him not, and though hee bee his
e friend, yet he considereth it not. For the
Spirit of wrath besetteth him with the
stars of errour, blinding his naturall
eyes, and dimming the eyes of his minde
by falsehood, and giuing to him a sight
of his owne making. And wherein blea-
reth he his eyes? In hatred of hart, for he
gibeth him a selfe-willed hart against his
brother, to spite him, and enby him. My
Sonnes, wrath is mischievous, for it be-
commeth

of Dan.

commeth a soule to the soule, and subdueth the body to it selfe by overmastering the soule, and giveth power to the body to work al wickednesse. And when the soule hath wrought, it justifieth the thing done because it seeth not.

The properties of wrath.

Therefore he that is wrathfull, if he be a man of might, hath trebble power in his anger. One, through the help and furtherance of his Servants: Another of his riches, wherethrough he perswadeth and overcommeth his unrighteousnes: and a third of the nature of his owne body, which of it self worketh evil. And though he that is angry be a pooze man, yet hath he his naturall power doubled. For the said spirit dooth alwayes further his wickednesse, by causing his deeds to be matched with lying. Wherefore consider the power of wrath how vain it is. For he is bitter in speech, & walketh at Sathans right hand, that his deeds may be wrought in untrustinesse & lying. For Sathan doth first of all sting him by speech, and when hee hath once pricked him forward, hee strengthneth him by deeds, and troubleth his understanding with bitter nips and losses, and so provoketh his minde to excessive

A wrathfull man worketh three waies

1 By servants.
2 By riches
3 By himselfe.

Two instruments of wrath; bitter speech: violent hands.

The Testament

Remedy
against
wrath is
forbearing
of words.

The effect
of impat-
ience.

cessive wrath. Therefore when any man speaketh against you, be not moved to anger: and if he praise you as good men, be not puffed up, nor changed into voluptuousnesse and sterkenesse of countenance. For when a man heareth a thing that misliketh him, first it tickleth him and stingeth his mind so that he thinks he hath just cause to be angry. Now therefore my children, if ye fall into any losse and hindrance be not out of patience, for the spirit of impatience maketh men to lust for the thing that is for gone, and to be angry for the want of it. Beare your losses willingly, and be not out of quiet for it: for unquietnes engendreth anger and untruth, and it is evill to have a double face. Anger and untruth talke one to another, to trouble the understanding. And when the mind is cumbered with disdain, the Lord departeth from it, and Belial getteth the dominion of it. Therefore my children, keepe the Lords commandments and lawes, eschew untruth and hate it, that the Lord may dwell in you, and Belial flee from you. Speak every of you the truth to his neighbour, that ye fall not willingly into incommbrance, and so shall ye be in quiet,
and

of Dan.

and ye shall have the God of peace, war
shall not prevaile against you. Love the
Lord all your life long, and love yee one
another with a soothfast heart. For I am
sure that in the latter daies ye shall depart
from the Lord, and walke in naughtines,
working the abominations of the Gen-
tiles, and haunting wicked women in all
leaswines by the working of deceitfull
spirits in you. For I have read in Enoch
that Sathan is your prince, & that all the
spirits of fornication and pride, shall ply
themselves in laying snares for the chil-
dren of Dan, to make them sinne before
the Lord. But my children, stick ye unto
Levi, and looke upon him in all things.
The children of Juda shall snatch away o-
ther mens goods like Lyons through co-
vetousnesse. For this cause shall ye be led
away with them into captivity, and there
receiue all the plagues of Egypt, and all
the malice of the heathen: whereupon yee
shall returne to the Lord & obtaine mer-
cy, and hee shall bring you into his holy
place, & proclame peace to you. The Lords
saving health shall spring up unto you out
of the Tribes of Juda and Levi. He shall
make warre against Belial, and give our
young

He pro-
phesieth
their
wickednes.

A note for
covetous-
nes.

Repentance ob-
taineth
mercy.
A prophe-
cy of
Christ his
huma-
nitie.

The Testament

Christ
lively dis-
cribed.

Christ our
mediator
Christ as-
sisteth us
in al temp-
tations.

young men the victorie in rebengement. He shall deliver the imprisoned soules of the Saints from Belial, and turne your unbelieving hearts to the Lord, and give everlasting peace to such as call upon him. The Saints shall rest in him, & the righteous shall reioyce in the new Jerusalem, which shall glorifie God for ever. Jerusalem shall no moze be wasted, nor Israel led into captivitie, because the Lord shall be conuersant among men in the midst of it, and the holy one of Israel shall raighe over them in lowlinesse and povertie, and hee that belleveth in him shall certainly reigne in Heaven. Now my Childezen feare the Lord, and beware of Sathan & his spirits. And draw neere to God, & to the angell that excuseth you: for he is the mediator betweene God and man, to set peace in Israel. He shall stand against the kingdome of the enemy, and therefore will the enemy labour to overthrowe all that call upon the Lord: for he knoweth, that whensoever Israel decayeth, then shall his enemies kingdome come to an end. But the said angel shall strengthen Israel, that hee come not to an evill end. At that time shall Israel depart from iniquitie

of Dan.

iniquitie, and the Lord shall visite such as
doo his will. In all places of Israel and a-
mong the heathen his name shall be, The
Saviour. Therfore my childzen keep
your selues from all noysome dealings, &
put from you wrath, & all untruth. Love
truth and mlloneſſe, and looke what you
haue heard of your father, deliuer it ouer
to your childzen, that the Father of nati-
ons may receiue you. For he was sooth-
fast long ſuffering, meeke, lowly, and a
teacher of Gods law by his owne
workes. Therfore depart from all un-
righteouſneſſe, that yee may ſtick to the
righteouſneſſe of the Lords law, & bury
yee mee by my Fathers. In ſaying theſe
things he kiſſed them, & ſlept the ſleepe of
the World. And his ſonnes buried him,
laying his bones by Abraham, Isaac, and
Jacob. And like as Dan had prophecied to
them, that they ſhould one day neglect
Gods law, and eſtrange themſelues from
the of-ſpring and native country of Israel,
ſo came it to paſſe.

The

*The Testament of Neptalim, made to
his Children at his death concer-
ning goodnes.*



*Run Neptalims race, but run apace:
Embrace his goodnesse and trustinesse.
If your state you see servants to be,
Then God will you blesse, & give successe.*

The Testament of Neptalim.

The cōpy of Neptalims Testa-
ment, concerning the things
which he discoursed at the end of
his time, in the hundzeth and
two & thirtieth yeare of his life. At the
comming of his Childzen together in the
seaventh moneth, the fourth day of the
moneth, he being yet in good health, com-
manded a sumptuous feast, & great cheare
to be prepared. When he awoke in the
morning from sleep, because he was eben
at deaths dooze, he praised the Lord that
had strengthened him, & began to speake
to his childzen, in this wise:

My Childzen give eare to Neptalim,
hearken to your Fathers words. I was
borne of Bilha, and because Rachel dealt
craftily in putting Bilha to Jacob, in her
owne steade, and Bilha was delivered
of mee in Rachels lap, therefore was I
called Neptalim. And Rachel loved mee
because I was borne on her lap, and shee
killed me when I was a little one, saying:
God let mee see a brother of thine out of
mine owne wombe after thee. By rea-
son whereof, Joseph was like to mee in
all

His birth.

Why he
was called
Neptalim.

The Testament

Why Joseph was
like Neptalim.

His family.

The swiftness of
Neptalim
Gene. 49.

God his
wisdom
in creating
us, lively
set forth.

all things according to Rachels request.
Now my mother Bilha was the daughter
of Rotheus, the brother of Debora, Re-
beccas nurse, and was bozne the self same
day that Rachel was bozne : for Rotheus
was a Chaldean, of Abrahams kindred, a
worshipper of **G D D**, freebozne and a
noble man. Howbett forsomuch as hee
was taken prisoner, Laban bought him,
and married him to a bond-woman of
his, called Eue, who brought him forth a
sonne, whom he named Zeliphas, after the
name of the Castle wherein he was ta-
ken. Afterward shee bare Bilha, calling
her, her new hastie daughter, because she
was fond of the dug as soone as she was
bozne. And because I was as swift of
foot as a Stag, my father Jacob appoin-
ted mee to runne of all messages and er-
rands, & blessed me by the name of Stag.
For as the potter knoweth what his ves-
sell shall containe, and tempereth his
quantitie of clay thereafter : so the Lord
maketh a mans body proportionable to
the spirit that he will put into it, and fit-
teth the spirit to the ability of the body,
so as there is no inequality or oddes be-
twixt them : for all the Lords creatures
are

of Neptalim.

are made by weight, measure, and rule.
And as the potter knoweth the use of eue-
ry of them to what things they be mee-
te ft, so the Lord knoweth the body, how
farre forth it is fit for goodnesse, & when
it becometh in euill. For there is not any
Creature reasonable, nor unreasonable,
which the Lord knoweth not, for he hath
created all men after his owne image :
and as mans strength is so is his worke:
as is his will, so is his worke : as is his
forecast, so is his doing: as is his heart, so
is his mouth: as is his eye, so is his sleep:
and as is his minde, so is his talke, either
of the law of the Lord, or of the law of
Belial. And looke what diuersitie is be-
tweene light and darknesse, or between
light and hearing, the same diuersity is
there in man and woman. Neither is it to
be said that there is any bitternesse in a-
ny thing either of the face, or of other like
things. For God hath made all things
good in their order or degree : he hath set
the fiue wits in the head, and knit the
head to the neck, and covered it with haire
for his glory. Moreover, he hath assigned
the heart to iudgement, the belly to the
aboudance of the stomacke, the breast to
health,

The Testament

All things
mult bee
done in
time and
order.
The
reason.

health, the Liver to anger, the gall to bitternes, the spleene to laughter, the kidnies to craftinesse, the loines to strength, the ribbes to comelinesse, the seed to lustinesse, and so forth. So my children doe all things in order, and in the feare of God, neither doe yee any thing disorderly in scoone, or out of due season. For thou canst not command the eye to heare, neither canst thou do the workes of light in darknesse. Therefore haste you not to mar your doings through covetousnesse, or to beguile your owne soules with fond talke. For by holding your peace with a cleane heart, ye shall be able to keep the will of God, and to cast away the will of the diuell: the Sunne, Moone, and Stars, bzeake not their order, neither bzeak you Gods law in the order of your doings. The Gentiles by going astray and by forsaking the Lord, have changed their order, and followed stocks and stones, and spirits of errour. But doe you not so (my children:) know ye that your onely one God is the Lord in the skies, on the earth, in the Sea, & of all creatures, for he is the maker of them. And be not like Sodome, which altereth the order of her nature:
like-

of Neptalim.

likewise the waters altered the order
of their nature, and they whom God cur-
sed in the flood, making the earth desolate
and fruitles for their sakes. My children, Neptalim
prophe-
sieth the
miffery of
his chil-
dren.
I say these things, because I have read
in the holy writings of Enoch, that you
also it all depart from the Lord, & walke
in all the wickednesse of Sodome, and the
Lord shall bring thralldome upon you, so
as you shall serue your enemies, & be pri-
ched with al manner of tribulation & pain,
til God consume you ebery one: & when
you be made few and small, ye shal turne
again and know the Lord your God, and
hee shall bring you again into your owne
land, according to his manifolde mercy.
And it shal come to passe, that when they
shall be come into the country of their fa-
thers, they shall forget the Lord againe,
and deale wickedly, so as the Lord shall
scatter them all over the face of the whole
earth, till in the mercy of the Lord come a
man that poureth out mercy & righteouf-
nes upon all men both far & neer. For in
the xl. yeare of my life, upon mount Oliuet
toward the east side of Ierusalem, I saw A vision.
the Sun and Moone stand still: & behold,
Isaac my fathers father said to us, Come
hither

The Testament

hither apace, and ebery one of you take holde, according to his strength, for the Sunne and Moone may bee caught. And wee came running all together, and Levi caught holde of the Sunne, and Juda jumpng up caught holde of the Moone, & we're both of them lifted up with them. And when as Levi became as the Sunne, a certaine young man delibred him xii. boughes of Balme tree, and Juda shined as the Moone, and twelbe beames or rates were under his feete, and Levi and Juda running together, beheld one another. And behold there was a Bull upon earth that had great hozns, and Eagles wings upon his backe, and wee would have caught him, but we could not: for Joseph stepping befoze us, caught him, & mounted aloft upon him. And behold, there appeared unto us an holy wrtting, saying: the Assyrians, Medes, Elamites, Galachites, Caldees, and Syrians, shall hold the Scepter of Israel in thraldome. And againe, a seuen moneths after, I saw our father Jacob standing in the sea of Jamma, & us his Sons with him. And beholde, there came a ship sayling by, full of dyed flesh, without Mariner or Pilote.
Upon

of Neptalim.

Upon the ship was written Jacob, & our
father said to us, let us go to our ship :
When we were within it, there rose a sore
tempest, and a mighty gale of winde, and
our father who held the sterne, flew away
from us, and then wee being tossed with
the stozme, were carried into the sea, and
our ship was filled with water, and wea-
ther beaten, and torne on all sides. Then
Joseph fled out in the boat, and we al were
divided upon twelve boozds. and Levi, and
Juda was among us, so were we scattered
on al coasts, and Levi being clad in sack-
cloth, prayed unto the Lord for us all. As
soone as the tempest was allated, the ship
came quickly to land, and behold our fa-
ther Jacob came, and wee reioyced all to-
gether with one minde. I told my father
these two dreames, and he said to me, these
things must bee fulfilled in their time,
and Israel must indure many things.
Then said he further to me, I beleeve that
Joseph is alive, for I see that the Lord
doth alwaies number him with us. And
hee said, thou livest my sonne Joseph, but
yet I see thee not, neither see I thou Jacob
that begat thee: truly he made us to weep
at these woords of his, and my bowels

Remorse
of consci-
ence mo-
veth open
confession.

The Testament

glowed within me, to bewray unto him that Joseph was solde, but I was afraid of my brothers. Behold, my sons, I have shewed you the last times, and all things that shall be done in Israel. You therefore command your children to be helpfull unto Levi and Juda. For by Juda shall health and welfare spring up unto Israel, and in him shall Jacob be blessed. For by his seed shall God appeare, and dwell among men upon earth, to save the flocke of Israel, and to gather the righteous from amongst the Heathen. My children if you doe well, both men and angels shall praise and blesse you, and God shall be glorified by you among the Gentiles, the Diuell shall flee from you, the beastes shall stand in awe of you, and the Angels shall receive you. For like as if a man bring up his childe well, the childe groweth and endeavoureth alwaies to be mindefull and thankfull: So of good works there is a good remembrance with God. But as for him that doth not good, him shall men and Angels curse, and God shall be dishonoured through him among the Gentiles, and the Diuell shall possesse him, as a peculiar vessel and instrument, and all beastes

By doing well, God is glorified men blesse I, and the diuel vanquished.

of Neptalim.

beasts shall overmaster him, & the Lord
shall hate him. For the commandments
of the law are of two sorts, and are fulfilled
in work. For there is a time for a man
to companie with his wife, and a time to
forbeare her, that he may give himselfe to
prayer. There are two commandments
which breed sinne, except they be done in
their due order, & so it is in the rest of the
commandments. Therefore be you wise
& skilfull in the Lord, knowing the order
of his commandments, and the lawes of
all things, that God may love yee. Ha-
ving commanded them many other such
thing, hee prayed them to conveigh his
bones to Hebron, and to bury him by his
Fathers. And so eating & drinking with
a merry hart, he covered his face and died.
And Neptalims children did all things ac-
cording as their Father had commanded
them.

The Testament of *Gad*, made to
his children at his death, concerning
hatred.



*You that excell in Martiall feats,
Loe Gad, but G O D obey:
Lest in Gads wrath you G O D offend,
And lose your hoped prey.*

The Testament of Gad.

THe copy of Gads Testament, & of the things that he spake to his chidzen, in the hundred and 7 peere of his life, saying: I was Iacobs seventh son, and skillfull and strong in keeping of sheep. I kept the flocks by night, & when there came any Lion, Leopard, Wolfe, Beare, or other wilde beast upon our cattell, I ran to it and killed it. Gad a good and valiant shepheard. Joseph also did feed sheepe wth us about a thirty daies: who being tender fell sick by reason of obernuch heat, and went home to Hebron to his father, whom hee lodged by himselfe, because he loved him. And Joseph told our father, that the sons of Bilha wasted his goods at Zilpha, and made havouck of them, without the knowledge of Juda and Ruben. For hee knew that I had rescued a lambe out of a Beares mouth, and killed the Beare, and that because the lambe could not live (which thing grieved me) we killed it also & ate it. He told our father of it, & our brothers were greatly discontented with his dooing, even to the day that he was sold into Egypt, and the spirit of hatred was in me, insomuch as I could not finde in my heart to heare Joseph speak, or to see him, because

The Testament

God hated
Joseph for
his com-
plaining
to his fa-
ther.

2 For his
goodly
dreames.

because he had rebuked us openly, for eating the lambe without Juda. To be short, he made our father beliebe whatsoeuer he tolde him. But now I acknowledge my sinne, my children, that I was often in minde to haue killed him, for I hated him from my heart, and I was utterly without compasston towards him, & the cause of this my great hatred towards him, was his dreames: Therefore I would haue deuoured him, as an ore eateth up grasse from the earth. And for that cause I & Juda sold him to the Ismaelites for thirty gildernes, of the which we kept away ten priuily, & shewed the other xx. to our brethren. And so couetousnes perswaded me to wish his death. But the God of our Fathers deliuered him out of my hands, to the intent I should not do such wickednes in Israel: & now my children geue eare to the words of truth, that yee may liue righteously, and keep the law of the highest, and not goe astray through the Spirit of hatred, for that is euill in all mens doings. Whatsoeuer another man doeth, that doeth the hater mislike and abhorre. If one keep the law of the Lord, he praiseth it not: if one feare the Lord, and deale righte-

Of Gad.

righteouslie, him hee loveeth not, but dis-
passe the truth, he envieth him that or-
dereth his waies aright, hee embraceth
backbiting, he loveth scornfulnesse: & be-
cause that hatred hath blinded his minde,
he doth to his neighbours as we did to Jo-
seph: therfore my children keepe your
selves from hatred, because it committeth
wickednesse even against the Lord; for it
will not heare the words of Gods com-
mandement, concerning the loving of a
mans neighbour, but sinneth spitefully a-
gainst God. If a brother offend, by and
by it blasphemeth him abroad, and is hasty to
have him condemned & kild, or punished
for his offence. And if the offender be a ser-
vant or bondman, it accuseth him to his
maister, and deviseth all meanes that may
be to persecute him, & to put him to death
if it be possible: for hatred worketh with
spitefulnesse, and is alway sore to heare
or see man go forward, or prosper in well
doing. For like as love beareth good will
even to the dead, and wisheth them alive, A compa-
rison. and would (if it were possible) save them
from death, which are condemned to die:
So hatred seeketh to slea the living, and
demeth them unworthy of life which have
offen-

The Testament

The pro-
perty of
hatred.

A righ-
teous man
described.

offended neuer so lightly. For the spirit
of hatred doth through cancred froward-
nesse of hart, worke jointly with Sathan in
all things, eben to the death, and de-
struction of men. But the spirit of love
doth through long sufferance worke with
Gods law to the welfare of men. Hatred
is evil, because it abideth with lying, spea-
king continually against the truth, ma-
king a great adoe of small matters, over-
shadowing the light with darknes, coun-
ting sweet to bee solwe, teachi g flande-
rounes, war, wzong, and aboundance of
all mischief, and finally filling the hart
with diuvelish poison. My children I speak
these things upon experience, to the in-
tent you should eschew hatred, and sticke
to godly love. Righteousnes dyueth out
hatred, and lowliness killeth it, for a righ-
teous and lowly person is ashamed to
doe wzong, not for feare of rebuke, but for
conscience sake, because God seeth his in-
tent. He backbiteth no man, because the
feare of the highest ouercommeth hatred:
for the feare of the Lord offendeth not,
neither wil do any man wzong, no not even
in thought. At length I came to the know-
ledge of these things, when I had repen-
ted

of Gad.

ted mee of my dealings toward Joseph.
For the true Repentance that is according to Gods will, mortifieth a man to obedience, chaseth away darknes, enlighteneth the eyes, giveth knowledge to the minde, and leadeth the soule to salvation. And whatsoever men know not of themselves, that doth Repentance teach them.
For it brought upon me the paine of the heart, & if my father Jacobs prayers had not beene, surely I had died out of hand.
For looke wherein a man sinneth, by the same he is punished. For as much therefore as my heart was merclesse toward Joseph, I suffered Gods rigorous justice in my heart by the space of xi. moneths, that the time of my punishment might fall out even, with the time that I urged the selling of Joseph. Now therefore my children, each of you love his brothers, and put away hatred from your hearts, loving one another in deede, worde, and thought of minde. For before my fathers face I spake mildly of Joseph, but behind his backe the spirit of hatred darkened my understanding, and tempted my mind to kill him. Wherefore love ye one another heartily: and if any of you offend other, tell him

Lone considereth in deed, in word, and mind.

The Testament

him of it gently, driving out the poyson of hatred, and fostering no deceit in heart. And if the offender confesse it, and be sorie for it, geve it him: and if he deny it, strive not with him, lest hee fall to swearing, and so sinne double. Let no stranger heare you uttering one anothers secrets in variance, lest he turne to be your ill-willer, and worke some great mischefe against you. For he will talke guilefully with thee, & undermine thee to do thee a shrewd turne, taking his poyson at thine owne hand. Wherefore if he deny it, and be ashamed of it, and hold his peace when he is rebuked, draw him not out, for in denying hee repenteth him, so as hee will no more offend thee but honoꝛ thee, and feare thee, & be in quiet. But if he be unshamefast and abide by his naughtines, then refer the revengement of it to God with all thy heart. If another man prosper more then thou, be not grieved at it, but pray for him, that he may have perfect prosperity. For peradventure it may bee to your owne benefit. And if hee be exalted more and more, envy him not, but remember that all flesh shall die: and praise God for it, who giveth good & profitable things

Envy no
mans
prosperity.
It may
be per-
chance to
your profit.

of Gad.

things to al men. Seek the Lords judgments, and so thy mind shal let him alone and be in quiet. Now, if a man bee enriched by evill meanes, as Esau my Fathers brother was, enby him not: for in so doing pee controle the Lord, who either taketh away his benefites from the wicked, or leaveth them still to the repentant, or else reserveth them in the unrepentant to their endlesse punishment. For the poore man having sufficient of al things, giveth thanks unto the Lord, and is enriched of all men, because men wish him no harm. Therefore (my children) away with hatred out of your hearts, and love one another with a right meaning minde. Also will you your children to honor Levi and Juda: for out of them shall the Lord make the Saviours of Israel to come. I know that in the end your children shall depart from th'm, and walke in all manner of mischief, naughtinesse and corruption before the Lord. And after a litle pausing he said againe: My sonnes heare me your Father, bury me by my fathers: And so plucking up his feet, he slept in peace: and after five yeares they caried him thence, and laid him with his fathers in Hebron.

A poore
man how
he is rich

Apophcey
of Christ

The

The Testament of *Aser*, made to
his Children at his death, concerning
two faces of vice and
vertue.



Two waies, saith *Aser*, are prepaarde
for men: the one for joy;
The last for death. The first is best,
but this breedes sore annoy.

The Testament of Aser.

The Copp of Aser his Testa-
ment, and of the things that
hee spake to his Childzen in
the 120. yeare of his life. Be-
ing still in health, he said unto them: Bee
childzen of Aser, harken unto your father,
& I will shew you al things that are right
befoze the Lord. The Lord hath given
two waies unto the Sonnes of men,
two mindes, two doings, two places, and
two ends: and therefore all waies may
be one; yea though they be contraries, as
are the waies of good and evill. Also there
are two mindes in our breasts, which do
mobe us either to honesty or dishonesty.
Therefore if a man be led to goodnesse,
all his doings are occupied about righte-
ousnesse: and if that he doe any thing a-
misse, by and by he repenteth him: for in
as much as his mind is bent unto righte-
ousnesse, he putteth away naughtinesse,
and out of hand amendeth his misdeeds,
& correcteth the corruptions of his mind.
But if his minde incline unto evill, all
his doings tend unto naughtinesse, in so
much that hee thrusteth away the good,
and taketh unto him the bad, because he

Two
waies for
a man to
walke in

Two
minds
in a man,
of good
& of evill

The Testament

is under the dominion of Belial: and if he doe any good thing, he turneth the same unto evill. For if he begin to do any good, he bringeth the end of his dooings to an evill worke, because the treasure of his heart is infected with the venom of a diabolish and mischievous Spirit, and therefore the evill overmastereth the good in his minde, and bringeth the end of the thing to naughtinesse. Some man sheweth compassion upon him that serveth his turne in naughtinesse, that man hath two faces, and that deede of his is starke lewdnesse. Another man loveth ungraciousnes, and hee is lewd likewise: e although he could finde in his heart to dis for the compassing of his evill: yet it is manifest that hee is double faced, and his dooing is altogether starke naught. For his love beeing but lewdnes, dooth as it were cloake his evill with a good Name, whereas the drift of his dooings tendeth unto a wicked end. Another healeth, doth open wrong, pilloeth and polleth, is covetous, and pittieeth not the poore. He also hath a double face, and all this is starke naught: for in beeing niggardly towards his neighbor, he provoketh Gods wrath,

Diverse
sorts of
double fa-
ces.

The cove-
tous mans
wickednes
described.

Aser.

Wrath, and denieth the highest, in not pi-
 tying the poore. He despiseth and spitteth
 the Lord, which is the commander of
 the law: he suffereth not the poore to rest,
 he defileth his owne soule to make his bo-
 dy gay, he killeth many, and pittieeth few:
 this is the part of a double faced person.
 Another committeth whozdom and for-
 nication, oz bereth many men piteously
 with his power and riches, & yet abstei-
 neth from meates: his fast is naught, for
 he dooth the commandements with an
 evill conscience, and that is a double faced
 dealing, which is altogether naught.
 Such manner of folke are right Swine, &
 Hares, for they seeme to be halfe cleane:
 but in very deed they be utterly uncleane.
 You therfore my childezen become not
 like them, neither beare you in one hood
 two faces, the one of goodnesse, & the other
 of naughtinesse, but sticke alonely unto
 goodnes: for in goodnes doth God rest,
 and men like wel of it. Shun naughtines,
 and kll the diuel in your good woorks: for
 they that are double faced, serue not God,
 but their owne lustes, because they seeke
 to please Belial, and such as are like them-
 selves. Now, though platine dealing men

God abi-
 deth with
 the plaine
 dealer.

The Testament

The pre-
posterous
judgement
of the
world
makes not
good or
bad.

Other
kindes of
double fa-
ced men.

and such as pzetenda but one face are ta-
ken for offenders, at the hands of such as
beare two faces, yet are they righteous
before **G D D**. For manie in killing
wicked persons, doe two works at once,
namely, good by evill: but indeede, the
whole worke is good, because that he
which hath rooted out the evill, hath de-
stroyed it. Some man hatting his
neighboz, mercifully blameth him for his
advoutrie, or theft, such a one is double
faced: but yet is the whole work good, be-
cause hee followeth the Lords example,
not respecting what seemeth good, when
it is evill in deede. Another wil not make
merry with rioters, lest hee should bee
stained by them, & defile his owne soule.
This man also is double faced, but yet
is all his doings good: & he is like a Roe
or a Stagge, which in a common wilde
herd seem to be uncleane, and yet are al-
together cleane, because hee walked in the
zeale of the Lord, shunning and hatting
those whom God willteth to bee shunned,
in his Commandements, and so killeth
he evill with wldoing. See therefore my
Sonnes how there are two in all things,
one against the other, and the one hiden
under

of Aſer.

under the other. Death ſucceedeth to life, ſhame to glozy, night to day, and darkeneſſe unto light. All righteous things are under light and life, therefore doſt eternall life obermaſter death. It is not to be ſaid that truth is untruth, righteouſnes unrighteouſnes, or right wrong, becauſe that as al things are under God, ſo all truth is under light. I have practiſed all theſe things in my life, and not ſtrayed from the truth of the Lord, but ſought out the Commandements of the Higheſt, to the uttermoſt of my power, & walked with one face in goodnes. Take heed therefore my Childzen to the Lords Comandements, and follow the truth with one ſingle face. For they that are double faced ſhall be double puniſhed. The ſpirit of errorr hateth the man that fighteth againſt it. Keepe the law of the Lord, and regard not evil that ſeemeth good, but have an eye to the thing that is good indeed, and keep the ſame, returning to the Lord in all his Commandements, and reſting upon him: for the ends whereat men doe aſpyre, doe ſhew their righteouſneſſe. And knowe the Angels of the Lord from the Angels of

After his
righteous
living.

Double faced,
double
punished.

The Testament

A prophe-
cy of
Christ his
humanity.

Sathan. For if yee cleave to wicked spirits, your soules shall be tormented of the wicked Spirit whom ye serue, in wicked lustes and woꝝkes. But if ye quietly and cheerfully acquaint your selues with the Angell of Peace, hee shall comfort you in your life time. My childeꝛen, become not like the Sodomites which knew not the Angel, and perished for euer. For I am sure that you shall sinne, and be deliuered into the hands of your enemies, your land shall be laid waste, and your selues shall be scattered into the foure coꝛners of the earth, and be despised as unprofitable waſter in your disperſing abroad, untill the Highest do viſite the earth, eating & drinking as a man with men, and breaking the ſerpents head in peices without noiſe. Hee ſhall ſaue Iſrael, and all the Heathen by water, being G D D hidden in man. Therefore tel your childeꝛen theſe things, that they neglect not Gods Law wꝛitten in the tables of heauen. For the time will come, that they ſhall giue no credit to the Law of the Lord. And you falling unto naughtines, ſhall deale wickedly againſt God, giuing no heed to his Law, but unto mens commandments. For this cauſe
shall

of Aser.

shall yee be scattered abroad, as my Brothers Gad and Dan, which were not acquainted with their owne countrey, tribe and tongue. Nevertheless the Lord shall gather you together againe in faith, for the hope of his mercy, for Abraham, Isaac, and Jacobs sake. When hee had so said, he commanded them to bury him in Hebron. And he died sleeping a good sleep, and afterward his sons doing as he had willed them, caried him backe, and buried him with his Fathers.



The Testament of Joseph, made to
his children at his death, concerning
Chastity & Patience.



Let Joseph teach thee
Love and Chastity.
So shalt thou have
A long blessed life,
Voide of all strife,
Even to thy grave.

The Testament of Joseph.

My sonnes and my bʒethzen,
 heare ye Joseph the welbelo-
 bed of Israel. My chldʒen, heare
 your Father. I haue known in
 my life Envy & Death, with the which
 my Bʒethzen would haue destroyed me.
 For they hated mee, and God loved me: Josephs af-
flictions.
 they would haue killed me, and the God
 of my Father kept me: they put me fir-
 to apit, and the most high brought mee
 out again: I was sold as a bondman, and
 the Lord made me free, & his strong hand
 helped me. I was kept in hunger, and the God help-
eth in di-
stresse.
 Lord himselfe nourished mee: I was
 left alone, and the Lord comforted me:
 I was sick, and the Lord visited mee:
 I was in prison, and the Saviour made
 mee glad: I was fastned in chaines,
 and the Lord unbound mee: Hee plea-
 ded my cause in the accusations of the
 Egyptians; and not onely deliuered mee
 from Envy and Deceit, but also exal-
 ted mee, insomuch that Putipar, chiefe
 Steward of Pharaohs house, did lend
 me lodging, where I was in leopardy of
 my

The Testament

God never
forsaketh
his.

Joseph
constant in
temptations.

Sufferance
what it is.

my life, by reason of a shamelesse woman,
which intised me to do naughtnesse with
her, thzough the flame of voluptuousnes
burning about her bzeast. I was cast in
pziſon for her: I was beaten and mocked
for her, yet the Lord caused the keeper of
the pziſon to be moobed with mercy to-
wards mee. Hee forſaketh not them that
feare him, neither in darknesse, neither
in bonds, neither in tribulations, or ne-
cessities. God is not aſhamed as man,
neither dzeadeth he as men, neither ſha-
keth or ſhinketh hee for feare as earthly
men. He is preſent in all places, and in
their moſt grieuous ſorowes he comfoz-
teth his. He goeth away for a ſeaſon, to try
the thoughts of their minde. He found
me truſty in ten Temptations: and in e-
very one I was conſtant and preſerbed.
For ſufferance is a great medicine, and
cauſeth much goodnes. How often did the
Egyptian thzeaten my death: How often
was I puniſhed, and yet the woman cal-
led me again: How often did ſhe thzeaten
me to die, becauſe I would not haue to do
with her: She ſaid unto mee, thou ſhalt
haue gouernance of mee, and all that be
mine: if thou wilt giue thy ſelfe unto mee,

and

of Ioseph.

and obey my desire, & thou shalt be Lord
ouer us. But I remembred the words of
my father Jacob, and entring into my
chamber, made my prayer to the Lord, &
fasted seuen dayes: yet I appeared unto
the Egyptian, in the selfe same estate of
body, as if I had liued in pleasures & de-
lights. For they that fast for God, re-
ceiue beauty of face. When I had wine
giuen unto mee, I drunke none: and fa-
sting thre dayes, I tooke my meate dai-
ly, and gabe it to the sicke and needy, and
early I waked unto the Lord, and wept
for Memphetica the Egyptian, because she
was euer moze troubling of mee. Shee
came unto me in the night, as though she
would haue visited mee. And first truly
because she had neuer a son, she fained to
take me as her son. And I prayed to God
to send her a sonne: untill which time she
embraced me, as though I had been her
sonne, and perceiued not the cause. And
for a conclusion, shee drew mee to haue
done fornication with her, and I remem-
bring my self, was sorrowful to the death.
And when she was gone out, I came to
my self, and sorrowed many dayes: for I
perceiued her deceit and errour. And I
spake

A present
medicine
in tempta-
tion.

Not from
meate, but
from wan-
ton fare.

A crafty
practise of
a woman

The Testament

Flattery
the diuels
sweet-bait.

A token of
a zealous
hart.

Hypoerites
are of all
religious
for lucre.

Double fa-
ced men
G O D ab-
horreth.

Spake unto her the words of the most
high God, if peradventure she might be
turned away from her pernicious concupi-
scence. Many times as to a holy man
she spake flattering words to mee, not
without deceit, lauding my chastity be-
fore her Husband, which would utterly
habe destroyed me : both manifestly and
secretly she sayd unto me, Feare not my
Husband, for he is perswaded of thy cha-
stity. For if so bee that any man shewed
him of thee and me, he would not believe
it. For because of this thing, I covered
mee with sackcloth, and layd me flat up-
on the Earth, and prayed unto Almighty
God, that he would deliuer me from this
woman of Egypt. When shee could doe
nothing this way, shee came unto me a-
gain armed with other reasons : that is
to say, that shee would saine learne the
word of God of me, and began to speake
after this manner. If thou wilt have me
to forsake mine Idols, follow my desire, &
I will perswade my husband the Egyp-
tian to go from his Idolatry, and we shal
walke in the law of thy God. I made an-
swere to these things : G O D wil haue
none to worshop him with uncleannesse,
nei-

of Joseph.

neither hath hee any pleasure in adulterers: and shee held her peace, desiring to fulfil her concupiscence. And I fasted and prayed, that God might deliver me from her. Again at another time, she said unto mee: If thou wilt not doe adultery with mee, I will kill my Prince, and so by the law I shall take thee to my Husband. When I heard that, I rent my garment, and said: Woman, I pray the bee ashamed of these things before God, and feare God, and do thou not such an abominable thing: Neither despaire utterly, that thou drawe not thy self in thine owne evill: for if thou goe about, I shall utter and declare the thoughts of thine iniquity. Shee fearing these things, prayed me that I would not bewray her naughtinesse, and so departed. Yet again, she went about to beguile me with gifts, sending unto mee all things that men have need of, and she sent me meat strewed about with enchantment. And as the Eunuch brought it in, I beheld and saw a terrible fellow giving me a sword with the dish, and I perceived that she went about to deceive me. And when hee was gone, I wept, and touched not that meate,

Note the
fruit of
lust.

The Testament

Joseph did
first ad-
monish &
not pro-
clame.

The Name
of God, &
feare of in-
famic, pric-
keth the cō-
science:
Note this.

nor any other of her sending, for a good
while after. A day after that, she came to
me & said, **What** is the matter that thou
hast not eaten of the meate? And I said
unto her, because thou hast poisoned it.
Therefore thou shalt know that I will
not come unto idols, but onely unto God.
Now understand therefore, that the God
of my Father by his Angel, hath shewed
thy mischief unto mee, and I have kept
the meate to thy shame, if perchance thou
mightest repent, or learne that the malice
of wicked doers prevaileth not against
them that worship the Lord in chastity.
And I tooke and did eate before her, say-
ing: The God of my fathers, & the An-
gell of Abraham shall bee with mee, and
then she fell downe at my feet and wept.
Then lifting her up, I exhorted her ma-
ny wayes, and she promised unto mee
that she would never do such iniquity af-
ter that day. Yet because her heart was
mourning, and did burne toward mee in
adultery with sighes, coming from
the depth of her stomacke, she cast downe
her countenance. The Egyptian her hus-
band perceiuing her, said, wherefore hol-
dest thou downe thy face? She answered,

of Ioseph.

I am euen sorrowfull at the heart: and hee comforted her that was not sick: yet again she entred in to mee (her Husband beeing without) and said: I am strangled or choaked: either I will breake my neck, or else drowne my selfe, without thou wilt obey me. And I perceiuing that the Spirit of Belial troubled and vexed her, prayed unto the Lord my God, and said thus: wherefore art thou vexed & troubled, all blinde in sinne? Remember thy selfe, for if thou do kill thy self, the concubine of thy husband called Sechon, envying thee, shall beat thy childzen, & destroy the memorie of thee from the earth. And she said unto me: Have done, have done, I perceiue that yet thou hast some care for me: I have euen enough that thou defendest my life, and my childzens. I have good hope in time to come, that I shall obtain my wished desire. And she perceived not that for the love of my Lord God I said so, & not for her sake. Whatsoeuer he be, that foloweth the concupiscence of his most filthy and pernicious desire, is made seruant unto the same, as this woman was. And if he heare any good thing in the passion wherin he is overcome, he
draweth

The Testament

A remedy
against
temptation.

drawing the same to his pernicious or filthy desire. I say unto you my Sons, that it was about five of the cloke when she went from me, and I fell upon my knees, praying to God all that day, with the night following. And about the break of the day I arose weeping, that I might once be delivered from this Egyptian woman. Finally, she caught me fast by the garment, drawing me to have gone to bed with her. Then perceiving that she would mad, and that violently and with strength she held my clothes, I let my clothes slip from me, and fled away.

Then she complained to her husband of me, which put me in prison in the kings house. The day following after, I was sore beaten and cast in prison. And when I lay bound in fetters, this Egyptian Woman waxed sick for sorrow, and harkened how I lauded G O D, being in a House of Darknesse. For I rejoycing, with a glad voice, glorified my God, only that by such occasion I was delivered from the Egyptian woman. Yet she left not to stand harkning, & said, Have done, and take the offer which I put unto thee, and fulfill my desire, and I will deliver thee

Note a
subtile
woman

of Joseph.

from thy Bond, and bring thee out from the darknes: but all that could perswade me nothing, insomuch that in thought I was not inclined to any desire of hir. For God loveth him better which fasteth in chastity, being in a prison of darknesse, then him which taketh his pleasure with voluptuousnesse in a chamber of honour & riches. For if a man live in chastity, and desire glory (if God perceiue it to be expedient for him) he giueth it unto him, as he hath done unto me. Many times as though she had been sicke, she descended unto me unlooked for, and heard the voice of my praying, and stood the more still. But when I heard her sighe I held my peace, for in hir house she stripped her self naked, breasts, legges, and armes, whereby she might haue kindled me into the love of her. For she was very faire, and gloriously adornoed to haue deceived me, but God kept me from her works. Therefore my Sonnes, behold what sufferance with prayer and fasting doth. And therefore if you love sobernes & Chastity in sufferance and Humility of the hart, the Lord shall dwell in you, for he loveth solitaryty: and when the most High doeth dwell

Josephs
singular
chastity.

A proper-
ty of a
Harlot.

The com-
modity of
prayer and
sufferance.

The Testament

Dwel in a man, although he chance to fall into enby, or into bondage, or slander. the Lord which dwelleth in him will for his chastitie not onely deliuer him, but also exalt him, & glozifie him as he hath done me, for he is alwaies with him in word, in deed, and thought.

Josephs
lowlinesse
in prosperi-
ty.

My Childzen, pee know well how my Father did love mee, & yet I was never the prouder thereof in my heart. For though I was a child, I had euer the feare of God in my mind. When I grew unto age I moderated my selfe, and honoured my brethren whom I feared. I held my peace when I was sold because I would not haue the Ismaelites to knowe my stocke and kindred, how I was the son of Jacob, a man of great strength & power. Therefore haue you in your deedes the feare of God, & honour your Brethren, for all men that obserbe the law of God, are lobed of him. When I came with the Ismaelites to a certaine place called Indoclepe, and they demanded of mee what I was : and I said (because I would not reppoobe my brethren) that I was one of their household Slaves. Then said the chiefe of them, thou art no slave : for thy coun-

of Ioseph.

countenaunce both shew thee what thou art. And he threatned me unto the death, yet for all that I said againe I was their slave. But when wee came into Aegypt, they began to stribe who should haue me for the mony that was paid: and they agreed that I should abide in Egypt with a Merchant of their facultie, untill such time as they had made their Marchandise and returned again: and God gave mee grace in the sight of the Merchant, that hee gave me the charge of his house, and the Lord blessed him by my hand, for the Lord gave him plenty of Golde and Silber, & I was with him three moneths and fife daies. In this time, passed-by Memphitica the wifie of Putiphar in great glozy, and she cast her eyes upon me (for the Eunuches had shewed her of me) & she shewed hir husband of the Merchant which was made rich in the hand of a yong man being an Hebrew, and shee said they had stolne him out of the land of Chanaan. Therfore do now judgement upon him, & take the yong man to be your steward, & the God of the Hebrewes shal blesse you, for grace from heaven is in him. Putiphar her husband perswaded with these words

An amiable countenance a token of a liberall mind.

A covetous heart like Achab

The Testament

caused the Merchant to bee sent for, and
said unto him : what doe I heare of thee,
that stealest soules out of the Land of the
Hebrewes, in selling of Children : The
Merchant fell downe upon his knees,
& praised him, saying : I beseech thee Lord,
shew me, for I know not what thou saist.
Hee answered againe. Where gatst
thou this Hebrew childe : and hee said,
the Ismaelites left him with mee, untill
they came this way againe. When he had
said so, Putiphar saide, bring the young
man hither : and I being brought in, did
reuerence to the Prince of the Eunuches,
for he was the third man in dignity with
Pharaoh, and Prince of all the Eunuches,
and he had wife, children, and concubines.
And when he had taken me apart, he said,
art thou bond, or art thou free : I answered
red, bond. And hee saide unto me, whose
bondman art thou : I answered him, the
Ismaelites. And hee saide againe unto me :
how came it to passe that thou wast made
their bondman : And I saide : for they
bought mee in the land of Chanaan : yet
he did not believe me, saying : truly thou
liest, and commanded mee to be beaten.
Memphitica his wife spied me beaten,
at

of Joseph.

at a window, and sent unto her Husband, saying, thy judgement is unjust, for thou dost punish wrongfully the young man that is stolen. But because I changed not my worde, yet againe was I beaten, and commanded to be kept at his commandement, till such time as my masters came.

And his Wife said unto him; Wherefore do ye keep in captiuitie the noble Child? It were more almes to let him go, and to beat you. She would faine haue spied me in desire of sin, and I knew nothing of this. He said again to Memphitica, it is not honest among the Aegyptians, to take away another mans goods before he shew him of it. He said that of the Merchant and of me, when I should be imprisoned. After that, xxiii. dayes, the Imaelites came, and they hearing that Jacob my father was heauy for mee, said unto me, Wherefore is it that thou saidst thou wast a bondman, and now we know that thou art the sonne of a great man in the land of Chanaan, and thy father sorroweth for thee in sackcloth. Then I would faine haue wept, yet I refrained my selfe for shaming of my brethren, and said, I know it not, for I am a bondman. Then

A token of mercy, if it were not for an ill end.

Note a flattering woman.

A good nature.

The Testament

Thus the
Righteous
be bought
and solde.

they tooke counsell amongst themselves,
whither or to whom they might sell me,
lest I should be found in their hands, for
they feared Jacob lest he should be reven-
ged of them : for they had heard that he
was mighty both to God and man. Then
said the Merchant to them, Redeem him
now from the judgement of Putiphar :
they hearing this, went & asked for me, say-
ing: that they had bought me for money, she
delivered me. Memphitica spake unto her
husband to buy me, for she said, I hear say
they would sell him. And they sent an Eu-
nuch to the Ismaelites, and desired to buy
me, and when he could not bargain with
them, he returned & shewed his Lady that
they asked a great price for the child : she
sent againe another Eunuch, saying : al-
though thou aske two belsaunces of golde,
see that thou spare not for money, but buy
the child and bring him to me. He paid 80
golden crownes for me, & said to his Lady
that he paid 100. and I perceiuing this,
held my peace, lest the Eunuch should
have been searched. Behold my sonnes
what I have sustained : love one of you a-
nother, & with continuance cast out from
among you deceitfull minds, for God de-
lighteth

of Ioseph.

lighteth in the concord of brethren, & hath
pleasure also in the love & choice of a pro-
ved heart. For when my brothers came
out of Aegypt & knew mee, I gave them
their mony, & neuer gave repproche unto
them, but comforted them, & after the death
of Iacob I loved them more abundantly,
& al that euer he commanded me I did ve-
ry gladly, & they marbelled because I suf-
fered not them to be troubled for a small
cause, for al that was in my power I gave
them. Their children were reputed to me
as mine owne, & mine owne children as
their servants. Their life was my life, and
their sorrow was my sorrow, and all their
infirmity or disease was mine, my land
was their land, my counsel was the coun-
sel of them, and I neuer exalted my self a-
bove them in pride for mine own worldly
glozy, but was amongst them as one of
the lest. Therfore my sons if ye walke in
the commandements of the Lord, the
Lord shall exalt you and blesse you in ri-
ches perpetuall. And if any man will doe
evill to you, with meeknesse looke that ye
pray for him, and God shall deliuer you
from all evill. For behold and see that
for my long sufferance the Daughter of

Concord
betweene
brethren
pleaseh
God.

Iosephs
mercifull
heart de-
clared,

A promise
for them
that pray
for their
enemies.

The Testament

God pro-
vide. h for
his Elect.

Josephs
dreames

Christ
prophe-
sied.

my Lord was given me to wife, & there
was given to me with her an hundred ta-
lents of Golde, for God made them to
serbe me, & gave me beauty that I should
be as a flower above them that were faire
in Israel, and he kept me unto mine age
both in strength and beauty, because I
was like to Jacob in al things. And what
dreames I have seene, my children now
heare There were xij. Hearts seedling, &
nine were divided abrood in the earth, al-
so I saw how that of Juda was a Virgine
bozne having a white silken robe, and of
her came forth an immaculate Lambe :
And on the left hand of the saide Lambe,
was as it were a Lyon, and all Beasts
made against him, and the Lambe over-
came them, & trode them under his feete,
and in him joyed the angels, the men, and
all the earth. These things it all come to
passe in their time, that is to say, in the lat-
ter dates. Therefore my Sons keepe the
commandement of the Lord, and honour
Juda and Levi. For of them, to you shall
spring the Lambe of God, which by his
grace shall preserve all Gentiles and Is-
rael. The Kingdome of him is a King-
dome eternal, which shall never passe. For
my

of Joseph.

my kingdome shall be ended in you, as the keeping of an Orchard, for after the harvest it shall appeare no more. I know right wel that after my death the Aegyptians shall trouble you: but God shall revenge you, and bring you to the promised land which he sware to Abraham, Isaac, and Jacob. But carry my bones with you: for in so doing, the Lord shall be in the light with you against the Aegyptians, & Belial shall be in darknesse with the Aegyptians. Also carry with you your Mother Zilpha, and nigh unto the valley, neere unto Rachel bury her. When he had said these words, he stretched forth his feet, and slept the sleep of all the World. When they embalmed him with spices, putting him in a chest in Aegypt after he had liued 110. years, who saw Ephraims Children unto the third generation. For unto Machir the sonne of Manasses, were children born on Josephs knees. After this all they of Israel bewailed him, and all the Aegyptians with great mourning. For he had compassion of Aegypt as of his own proper members, & assisted them both with his labour and counsell, and did them good at all times and seasons.

The

The Testament of BENIAMIN, made
to his Children at his death, con-
cerning a cleane minde.



Lo what true faithfull lovedoth mean,
All you that lovers be.
It is in heart and not in lust,
As here you plainly see.

The Testament of Benjamin.

The cōpy of Benjamins words, which he uttered to his children, beeing of the age of an hundred and twenty years. He kissed them and said: As Isaac was borne in the hundred yere of Abraham, so was I in the hundred yere of Jacob: and because Rachel dyed at my birth, I sucked her Bond-woman Bilha. For after that Rachel had borne Joseph, she was barren twelue yeres. And when shee had prayed to the Lord in those twelue yeres, shee conceived and bare mee: for my father loved Rachel exceedingly, and wished to see two Sonnes by her, and therefore I was called Benjamin, that is to say, the sonne of my ^{Benjamin} ^{what it sig-} ^{nifieth,} dāies, or the sonne of my sorrow, because my mother died in the birth of mee. When I came first into Aegypt, & that my brother Joseph knew mee, he said to me: What sayde they to my Father, when they had solde me? I answered: they stayned thy Coate with Bloud, and bringing it to him said: See if this be thy Sons coate or no. And my Brother also sayde unto mee: Truly when the Ismaelites

The Testament

Joseph's distresse re-
venged by
God.

Temptati-
on shal not
overcome
them that
feare the
Lord.

Ismaelites tooke mee, one of them strip-
ping me out of my coate, gave me a thin
shirt to put on, & lashing me with a whip,
bade me run. And as he went aside to hide
my garment, a Lion met him, and slew
him, and his partners being afraid, sold
me to their fellows. You therefore my
Ch'l'dren, love the God of Heaven, and o-
bey his commandments, following that
good and holy man Joseph, and let your
mind be set upon goodnesse, as ye know
that mine hath been. He that hath a good
minde looketh rightly upon all things.

Feare God, and love your neighbors, and
then although the spirit of Belial tempt
you to all naughtinesse to trouble you, yet
shal it not get the uppermost hand of you,
no more then it did of my brother Joseph.
How many folke would have killed him,
and yet God still defended him: For he
that feareth God, & loveth his neighbour,
cannot be wounded of the atery Spirit
Belial: and hee that is shielded with the
feare of the Lord, is safe from harme both
of man and beast, and cannot be overcome
because he is helped by the love of God,
which he hath towards his neighbour: for
Joseph besought our father Jacob to pray
for

of Benjamin.

for my brethren to the Lord, that he would not lay unto their charges, the mischief that they had devised against him.

Wherat Jacob cried out, O son Joseph,

thou hast overcome my heart. And there-

withall embracing him, he kissed him two

hours together, and said: In thee shall the

prophecy of Heaven be resembled to the

full, concerning the Lambe of God, and

Saviour of the world, that the unspotted

shall be delivered for the wicked doers,

and he that is without sinne, shall die for

the sinners in the blood of his testament,

to the salvation both of the Gentiles and

of Israel, and he shall dash Belial and all

his servants. By Children looke upon

the end of that good man, and follow his

mercifulnesse with a good mind, that you

also may have a Crown of glory upon

Josephs a
right fi-
gure of Je-
sus Christ.

A good
man,

1 Overco-
meth evill
2 Loveth
the righte-
ous
3 Envyeth
not.

If

The Testament

4 Praiseth the valiant. **5** Defendeth him that feareth God. **6** Admonisheth the Sinner. **7** Pittieth the poore. The example of a godly man converteth Sinners.

If a man be strong & or valiant, he praiseth him, and believeth him also to be chaste, hee defendeth & him that hath the feare of God. He worketh together with him that loveth God, and if a man forsake the **6** Almighty, hee warneth him to returne againe. Whosoever hath the grace of the good spirit, him doth he love as his owne life. He **7** pitteth the poore, succoureth the weake, and praiseth and honoureth God. My childzen if ye have a good mind, evill men shall stand in awe of you, and unthrifts shall for very shame be converted to goodnesse. So that covetous men shall not only depart from their niggardinesse, but also give of their abundance to the needie. If ye be good doers, both uncleane spirits shall flee from you, and shrewde beasts shall shun for feare of you. For where the regard of good works is in the minde, there darknesse flyeth away. For if he doe wrong to any holy man, he is sorry for it: And if a holy man receive wrong, he pitteth the doer, and putteth it up with silence. And if any man betray a righteous soule, and the righteous pray for his betrayer, the betrayer is not a little disgraced, and the Righteous becom-

of Benjamin.

becometh much moze notable afterward,
as did my Brother Joseph. The guile-
full spirit of Belial hath no power ower a
good mans mind : for the Angell of peace The pro-
guideth his soule. Hee looketh not affecti-
onately upon corruptible things, ne ra-
keth together riches in the desire of per-
ties of
a righte-
ous man,
voluptuousnesse. Hee is not delighted
with pleasures. Hee grieveth not his
neighboz, hee stuffeth not himselfe with
meate, neither wandzeth he in the pride of
his eyes: For the Lord is his portion. He
taketh no glozy for giuing good counsell :
he passeth not how men dishonour him,
neither can he skil in any fraude or guile,
untruth, strife, or slanderousnesse : for the
Lord dwelleth in him, & inlighteneth his
mind, and he rejoyceth befoze al men in a
good time. A good minde hath not two
tongues ; one to blesse with, and another
to curse with : one to slander with, and a-
nother to honour with: one of sorrow, and
another of joy : one of quietnes, an ano-
ther of trouble : one of dissimulation,
and another of truth : one of poverty and
another of riches: but it hath one only dis-
position pure and uncorrupt towards all.
It hath no double sight noz doble hearing.

For

The Testament

Disobedi-
ence the
father of
seaven
mischiefs.
1 Envy.
2 Despa-
ration,
3 Sorrow
4 Bōdage.
5 Needi-
nesse.
6 Trouble
7 Desola-
tion.
An exam-
ple of
Cain.

For in all things that he doth, speaketh,
or seeth, h. knoweth that the Lord behol-
deth his heart, & therefore he cleanseth his
minde that he may not be found faulty,
befoze God and man. But all the works
of Belial are double, and utterly voide of
simplicity. ¶ herefoze my childezen shun
the naughtinesse of Belial: for at the first
he delighteth those that obey him, but in
the end he is a sward, and the father of
seaven mischieses. For when the minde
hath once conceived by Belial, it bring-
geth forth first envy, secondly desperate-
nesse, thirdly sorrow, fourthly bondage,
fiftly needinesse, sixtly, troublesomnes &
seavently desolation: and for that cause
was Cain tormented with seaven punish-
ments by God, for in 7. yeares together
God brought every yeare a new plague
upon Cain. Two hundred years he suf-
fered, and in the nine hundredth yeare, the
earth was made desolate with the Flood,
for his righteous brother Abels sake. In
seven hundredth yeares is Cain judged and
Lamech in seaventy times seaven: for
they that are like Cain in spightfulnesse &
hatred towarde their brethren, shall be
punished with the same punishment for
ever

of Benjamin.

ever, as he was. You therefore my children eschew malice, envy & hatred towards your brethren, & cleave to goodnesse & lovingnesse. He that hath a mind clean in love, looketh not upon a woman in way of lechery. For he hath no defiling in his heart, because the spirit of the Lord resteth in him. For as the Sun is not defiled by shining upon a puddle or dunghill, but doth rather dry up & drive away the stinke: even so a pure minde striveth against the uncleannesse of the earth, and overcommeth it, but is not defiled it selfe. And I perceive by the sayings of the righteous Enoch, that there shall be evill deeds among you. For you shall defile your selves with the fornication of Sodom, & perish all save a few, and multiply inordinate lusts in Women; and the reigne of the Lord shall not be among you, for he shall take it away suddenly. Nevertheless the Lords Temple shall be made in our portion, & it shall be glorious among you. For the Lord himselfe shall take the Kingdome upon him, and the twelve Tribes shall be gathered together there, and all Nations shall resort thither, untill the most High send his salvation

An apt similitude to a mind resisting sinnes

A prophecy of the nativity of Christ.

The Testament

Of his passion.

Matth. 27
Of the
comming
of the holy
Spirit.

Of his ascension.

in the visitation of his onely begotten. And he shal enter into the first Temple, and there the Lord shal suffer wrong, & be despised, and be lifted up unto a pcece of timber. And the velle of the Temple shal be rent asunder, and the Spirit of the Lord shal come down upon the Gentiles, poured out as fire : & rising up from the grave, he shal ascend from earth to Heaven. He shal remember how base he hath beene upon earth, and how glorious he is in heaven. When Joseph was in Egypt, I longed to see his person, and the forme of his countenance. And through the prayers of my Father Jacob, I saw him awake in the day of his full and perfect shape. Now therefore my Children, know you that I shall dye. Wherefore deale ebery of you truely and rightfully with his neighbour, worke ye iustly and faithfully, and keep ye the law and commandment of the Lord : for that do I teach you in stead of all Inheritance : And giue you the same to your Children for an everlasting possession. For so did Abraham, Isaac, and Jacob, they gave us all these things for an Inheritance, saying : Keep the Lords commandments till

of Benjamin.

till hee rebeale his saving health unto all nations. Then shall ye see Enoch, Noe, Sem, Abraham, Isaac and Jacob, rising at his right hand with ioyfulnesse. Then shall we rise also every of us to his owne Scepter, worshipping the king of heaven which appeared on earth in the base shape of man. As many as beleebe in him, shall reioyce with him at that time. And all these shall rise againe to glory, and the residue unto shame. And the Lord shall first of all iudge Israel for the unrighteousnesse committed against him, because they beleebed not in God that came in the flesh to deliver. Then shall he iudge all Nations, as many as beleebed not in him when he appeared upon earth, and he shall reprobbe Israel among the chosen of the Gentiles, as he reprobed Esau. in the Midianites, that seduced his brethren by fornication & Idolatry, who were estranged from God, and fell away from the Inheritance of the Children, because they feared not God. But if you walke in holinesse before the Lord, ye shall dwel in Hope againe in me. And all Israel shall be gathered to the Lord, and I shall no more be called a ravening Wolfe, for

A prophecy of the last coming of Christ. The resurrection & judgement described.

The Testament

A proph-
cy of the
nativity of
Christ.

Christ de-
scribed.

Christ wi-
peth away
our finnes

your Robberies sakes, but I shall be cal-
led the Lords Workman, which giveth
food unto such as do good. And in my
seed shall be raised up the Beloved of
the Lord, whose voice shall be heard upon
the earth, and he shall give new know-
ledge, and enlighten all Nations with the
light of understanding, and shall come up
to save Israel. He shall take from them as
a Wolfe, and give to the Synagogue of
the Gentiles, and continue in the Syna-
gogue of the Gentiles to the worlds end.
He shall be among their Princes as
musical melody in the mouths of al men,
& his doings & sayings shall be written in
holy bookes. He shall be the Lords Dear-
ling for evermore. And as concerning
him my Father Jacob taught me, saying:
He shall amend the defaults of thy Tribe.
And when he had ended these sayings, he
commanded his children to carry his bones
out of Egypt, and to bury them in Hebron,
by his Fathers. So Benjamin dyed a
hundredeth & 5 and twenty years old in a
good age, and they put him in a Coffin, &
in the fourescore & eleventh yeare before
the departure of the Ismaelites out of E-
gypt, they & their brethren conveyed their
Fathers

of Benjamin

Fathers bones p^ribily againe into the
Land of Chanaan, and buried him in He-
bron, at the feet of his Fathers, and retur-
ned againe out of the Land of Chanaan,
and dwelt in Egypt, till the
day of their departure
thence all toge-
ther.

FINIS



L 3

How

How these Testaments of the twelve Patriarches were first found, & by whose *means they were translated out of Greek into Latine.*

THese Testaments were hidden and concealed a long time, so as the teachers and the ancient Interpreters could not finde them. Which thing happened through the spitefulnesse of the Jewes, who by reason of the most evident, manifest and often Prophecies of Christ, that are written in them, did hide them a long while. At length the Greekes, being very narrow searchers out of ancient writings, sought these Testaments warily, and got them more warily, and translated them faithfully out of Hebrew into Greeke. Neverthelesse, this writing continued yet still unknowne; because there was not any man to be found that was skilful both in the Greek & Latine, nor any interpreter that might procure the translation of this noble work, untill the time of *Robert* the second, surnamed *Grosthed*, Bishop of *Lincolne*, who sent diligent searchers

as

as farre as *Greece*, to fetch him a copy of
the said writing, without respect of their
charges, which hee bare most liberally.
Therefore, to continue the memories of
those most lightsome Prophecies, to the
strengthening of the Christian faith, that
reverend Bishop did in the yeare of our
Lord, 1242. translate them painfully and
faithfully, word for word out of *Greece*
into Latine (in which two tongues hee
was counted very skilfull) by the help of
M. Nicholas Greek, Parson of the Church
of *Datchot*, and Chaplaine to the Abbot
of *St. Albons*, to the intent that by that
meanes the evident Prophecies which
shine more bright than the day light,
might the more gloriously come abroad,
to the greater confusion of the *Jewes*, and
of all hereticks & enemies of the Church
of Christ, to whom be praise and
glory for ever,

Amen.

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